THE ROSARY GUIDE

FOR PRIESTS AND PEOPLE

BY

THE VERY REV. FATHER J. PROCTER, S.T.L.

PROVINCIAL OF THE DOMINICANS IN ENGLAND

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F. RAYMUNDUS PALMER, O.P., S.T.M.

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HERBERTUS CARDINALIS VAUGHAN,
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THE ROSARY GUIDE

FOR PRIESTS AND PEOPLE

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THE ROSARY GUIDE

INTRODUCTION

THE Devotion once called "The Psalter of Mary," probably because it consists of 150 Aves, even as the Psalter of David is composed of 150 Psalms, is now known throughout the Catholic world as "The Rosary." According to some authors it takes its name from the Latin word *Ros*, which means dew. This may be accounted for by the words traditionally ascribed to Our Lady when making known the Devotion to her liegeman S. Dominic: "Until now thou hast spent thy labours on a barren soil, not yet watered with the *dew* of Divine Grace. When God willed to renew the face of the earth, He began by sending down the fertilising rain of the angelic salutation. Therefore preach my Psalter . . . and thou wilt obtain an abundant harvest." Other writers trace the adoption of the word to the days when the beads were called "The Roses of Mary." The Devotion *then* began to be called "The Rosary," *i.e.* a bed, or collection of roses. The German *Rosenkranz*, or Crown of Roses, the French *Chapelet* and *Rosaire*, and the Italian *corona* and *Rosario*, all bear the same interpretation and point to the same origin. Pope

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Leo XIII. in his Encyclical of September 20, 1896, writes: "The form of prayer we refer to has obtained the special name of 'The Rosary,' as though it represented, by its arrangement, the sweetness of roses and the charm of a garland. This is most fitting for a method of venerating the Virgin, who is rightly styled the *Mystical Rose* of Paradise, and who, as Queen of the Universe, shines therein with a crown of stars. So that by its very name, it appears to foreshadow and be an augury of the joys and garlands of heaven, offered by her to those who are devoted to her."

Whatever the origin of the word, it is now consecrated to the Devotion which is inseparably associated with S. Dominic's name. Without special leave of the Holy See it may be applied to no other devotion or form of prayer in the Church. Beads may be used in counting the prescribed prayers of other pious exercises, but they are neither rosaries nor rosary-beads. They are "Chapelets," "bead strings," "counting beads," or what you will, but they are not "The Rosary." This was decided by Pope Benedict XIII. in his Constitution *Pretiosus*,[1] nay by Pope Alexander VII. in the Constitution *In supremo* of May 28, 1664. Quoting this latter decision and another of Clement XI.,[2] Benedict XIV. writes: "Lest this Devotion (of the Rosary) languish, at the prayer of the actual Procurator-General of the Order of Preachers, we renew and confirm the decisions

[1] May 26, 1727. [2] March 8, 1712.

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which were given respecting a rosary commonly called 'the seraphic rosary,' and another rosary 'in honour of the Most Holy Trinity'; and we extend (the prohibition) to all rosaries newly invented, or *which may be invented*, without the special and previous permission of the Holy See, whereby the aforesaid *authentic rosary*, sacred to God and the Blessed Virgin Mary, may, to the prejudice of the faithful, be set aside." Pope Leo XIII. has also by a special pronouncement, at an audience given on the 10th of August 1899, forbidden any other Confraternity to be called by the name of "The Rosary." We call the attention of some misguided Catholics, who at the present time are distributing in England, Ireland, and America leaflets and booklets, generally printed abroad, about other so-called "Rosaries," to these words of the Holy Father: "We have revoked, and we now declare to have been recalled, all faculties granted to any persons whatsoever, of erecting Confraternities or pious sodalities (Uniones) under the title of the Most Holy Rosary, without letters patent of the Master-General of the Order of Preachers. So that if, in future, any such Confraternities or sodalities be erected without the above-named letters patent, they will enjoy none of the privileges, advantages, or indulgences with which the Roman pontiffs have enriched the legitimate and properly called (*veri nominis*) sodality of the Holy Rosary. Nay more, they will not even enjoy the other indulgences which are generally granted to any Confraternity canonically erected under some other title." This answer, be it

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remembered, was given in reply to a question as to whether a Bishop might erect a sodality under the name of the Rosary, upon the express understanding that it did not possess the indulgences granted to the one Rosary Confraternity, properly so called. There is but one Rosary and one Rosary Confraternity in the Catholic Church.[1]

As is well known to every Catholic child, the Rosary consists of fifteen decades or "mysteries" each one representing some event or epoch in the life of Our Lord and His Holy Mother. Five of them tell of the five events which gave special joy to the Divine Heart of Jesus Christ and to the immaculate heart of the Virgin Mother and which still rejoice the heart of all faithful Christians. Five reveal to us the sorrows which saddened the soul of "the Man of Sorrows," and which pierced the heart of Mary as though, in Simeon's prophetic word, with "a sword," and which still bring tears of repentance to the eyes of God's penitent children. Five, in fine, tell of triumph and glory—glory to Christ, and glory to the Christian who walks in His steps and follows His ways. Whilst the mind is dwelling upon each of these scenes of gladness, sadness, or triumph, the lips are repeating the *Pater* once and the *Ave* ten times, and the fingers meanwhile keeping count upon the

[1] In his "Apostolic Constitution" from which in these pages we shall often have to quote, Pope Leo XIII. writes again: "Rosaries shall be made of the proper form, and *no others recognised as genuine*, that is to say, they shall consist of five, ten, or fifteen decades of beads." (N. xiii.)

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blessed beads. Thus does the Devout Christian practise both spiritual or mental, and vocal or oral prayer, and thus does he consecrate his whole being to God—mind, will, soul, and even bodily frame, which stands or kneels as he "bids the beads."

As S. Pius V., the Dominican Pope, expresses it in his Bull "*Consueverunt*": "Such is the Devotion (*ritus*) which S. Dominic created, and which he has propagated in all parts of the Roman Church by the instrumentality of his children, the religious of the Order of Preachers." "This Devotion," the holy Pontiff continues, "was received with favour by the faithful. Soon by means of these meditations and prayers hearts became aglow with the fire of charity, &c." Then he adds: "To firmly establish, in a permanent form, this Devotion to Mary, there were founded by the Dominicans, in different places, Confraternities, into which a great many members were received."

The Devotion of the Rosary has ever found a congenial home in the minds and hearts of the English-speaking races, whether of Saxon origin or of Celtic descent. It at once appealed to their vivid imaginations, to their intrepid and unalterable faith, and to their earnest, ardent love.

We are tempted to ask: When was the Rosary introduced into England? When did the English people learn to love the Devotion? At one time, and for a long time, it was deservedly popular in the land. In the year 1221 Father Gilbert de Fresnoy, sent by S. Dominic himself at the General

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Chapter held at Bologna, arrived with twelve Dominican brethren in the Episcopal City of Canterbury, and was received with kindly welcome by Stephen Langton, the Archbishop of the day. Leaving Canterbury they journeyed to London, and thence to the University City of Oxford where they established themselves in that same year. Gilbert preached on the day of his arrival at Canterbury, and daily during his stay. Did he preach the Rosary in the three English cities, as S. Dominic was doing, at this very time, in the chief cities of Italy? Did he and his recite the Rosary as they travelled on foot from Kent to Oxford; and when they arrived at the latter city, on the Feast of Our Lady's Assumption, and there opened their little temporary chapel, dedicated to Our Lady, did they gather the people together to join with them each evening in saying their beads, as we do in our Dominican churches to-day?

In the year 1229, eight years later, Blessed Jordan of Saxony, the immediate successor of S. Dominic in the government of the Order, visited our great English University town; was he to be seen with his Rosary in his hand, "counting his beads" as he journeyed along the dusty road, or as he walked on the verdant slopes of the Isis, or as he knelt in prayer before the statue of Our Lady in the chapel of his Dominican brethren?

Though we have no records to answer these queries with historical certainty, we may, without any undue strain upon our imagination, picture it so.

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S. Dominic had already instituted the Devotion, and his zealous sons at their father's bidding were preaching it far and wide; why should not Gilbert and his brethren have received this same commission from their sainted Father ere they left him at Bologna, and what more natural than that they should have preached it in "Mary's Dowry" to which they had come? Pope Clement VIII. assures us that S. Dominic instituted the Rosary in the church of S. Sixtus in Rome in the year 1216, five years before the coming of the friars to England. There is a will extant under the date of 1221, the very year of their coming, in which the testator bequeaths a sum of money to the Confraternity of the Holy Rosary "formed at Palencia by the good Dominic Guzman." The Devotion was consequently known and the Confraternity existed in the year of the dispersion of the friars by their founder; what more natural than that he should have given to them the commission, which he himself had received from the Mother of God, to preach and teach the Rosary, and to use this heaven-sent weapon of warfare which he had already used with such deadly and yet life-giving effect in his apostolate against the Albigensian sects? We can hardly think of Gilbert de Fresnoy, Robert Bacon, Richard Fishacre, John of S. Giles, or, four decades later, the Dominican Archbishop of Canterbury, Kilwarby, without the Rosary in their hands, in their hearts, and on their lips. Nor can we picture S. Thomas Aquinas assisting at the General Chapter of the Order in the Convent at

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Holborn, in the year of Our Lord 1263, without his well-worn bede-string.

The beads would not have been strange to our forefathers in England, even in the thirteenth century, for they had long been accustomed to "bid the beads." Two centuries before S. Dominic's time, Lady Godiva bequeathed her beads, "upon which she was wont to count her prayers," to be hung upon the neck of the Blessed Virgin's image in a church at Coventry. Chaucer, a century after the advent of the Dominicans, represents a Prioress as wearing a bede-string:

> "Of small coral about her arm she bare
> A pair of bedes gauded all with green,
> And thereon hung a broch of gold full shine."

The *Pater* and the first part of the *Ave* were the usual prayers of Englishmen and Englishwomen then as now. The combination, therefore, of the beads, the prayers, and the meditations upon the mysteries of Our Lord's joyful, sorrowful, and glorious life, which constitutes "The Rosary" as preached by S. Dominic and the Dominicans, would have readily commended itself to their minds, and would have found a congenial home in their English hearts, which, even from S. Augustine's day, had been so unswervingly loyal to the Mother of the Divine Son.

Certain it is that from soon after this period the Rosary became a favourite Devotion with the English people. The late Father Bridgett, C.S.S.R., who

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did such liegeman's service in the cause of Our Lady, gives us, in *Our Lady's Dowry*, historic evidences of this fact. In the statutes of Eton College, Henry V. ordered that, before the High Mass, the students should say five decades of the beads with the Creed, and the whole fifteen decades during the day. At Magdalen College, Oxford, the president and fellows had to say, by rule, five decades daily. So in other colleges of the land. In the wills of notable Englishmen in these ages, frequent bequests are mentioned of rosaries made of gold, coral, or jewelled beads. On many monumental brasses, which date from the ages immediately following the arrival of the Dominicans in England, rosaries are represented, some suspended from the waist of the deceased, some surrounding the recumbent figure, others held in the hand. The effigy of the Father of Bishop Wainflete, Richard Patten, carries, hanging from its girdle, a purse, a dagger, and a rosary, "being thus, it would seem (says the chronicler) *provided for every emergency.*" [1]

In England, as elsewhere, it is possible, nay, probable, perhaps even historically certain, that during the fifteenth century, the love of the Rosary, with the love of Him of whose life it is the pithy record, declined. It was, however, revived at the end of the century by the echo of the vigorous preaching of Blessed Alan de la Roche, whose short but fruitful Apostolate gave a new life to the Devotion. This declension notwithstanding, it is interesting to us to

[1] See "Our Lady's Dowry," chap. v. (Beads and Bells) *passim*.

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note that Blessed Alan himself bears witness, that in his own day "large Rosaries were to be seen still hanging in Churches in England for public use." In our own British Museum, too, there has been discovered in recent years a manuscript written in French under the title, "Livre et Ordonnance de la Confrerie du Psaultier de la Bienheureuse Vierge" (Book and Rule of the Confraternity of the Psalter of the Blessed Virgin), to which, from intrinsic evidence, experts assign the date of from 1479 to 1486, and which is of the greatest interest to students of the history of the Rosary. In the following century a small volume was published in English, though printed at Antwerp, in 1543, called *The Mystic Sweet Rosary of the Faithful Soul, Garnished round about, as it were, with fresh fragrant Flowers according to the truth of the Gospel, with fifty pagens (i.e. pages) of the Holy Life and Passion of Our Lord Jesus Christ.* Some forty years later (1584) the English theologian Stapleton, writing from Louvain, in Belgium, speaks of the fifteen mysteries of the Rosary, of which the five joyful and five sorrowful are somewhat different from those used in our time, the five glorious being identically the same. Evidently, the Rosary held its own in England. During the troubled centuries which followed, in the spiritual upheaval which shook the faith of northern Christendom, the Rosary was not forgotten. It was the shibboleth of the Christian creed, the pledge of the Catholic faith, the sign of a believer in the Catholic Church. To have a Rosary was a crime, to have beads blessed by the Pope rendered the

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possessor liable to the penalty of *praemunire*, *i.e.* subjected him to the forfeiture of his goods and chattels, and to imprisonment at the pleasure of the sovereign. One priest was executed at York, the only evidence against him being his Rosary. Nevertheless, our fathers who fought the good fight and kept the faith, clung with the devotion of their lives to the Rosary. In 1590, the commissioners in Wales had to complain that "the people do carry their beades openly, and make such a clapping with them in Church that a man can scarce hear the minister for the noise thereof; alledging that they can read on their beades as others on their bokes." In many a home in England to-day, and in some of our museums, there are rosaries held as treasures, if not as relics, which have come down through the dark days of persecution as heirlooms of the faith of our fathers. The Rosary has held its own in England, not only through good report but through evil report; not only in the sunshine but in the storm.

In the days of darkness our fathers said their Rosary in secret; and the annals of the Confraternity bear witness that when the Catholic religion was proscribed in England, many sent their names across the seas that they might be enrolled as members. When the dark clouds were lifted, and Catholics began to walk about again in the light, the Rosary openly took its place once more in England, the Confraternity was restored, and the prayers of Mary's Psalter again ascended to Mary's throne and to the throne of her Divine Son, from the land which was once called her own.

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With the renewal of Catholic life in England a great revival of the Devotion of the Rosary has taken place under the influence and at the bidding of the Vicar of Our Lord. The Rosary forms part of the spiritual life of almost every Catholic in the land. The Rosary Confraternity has been erected in nearly every town, and in some towns—as in London, Liverpool, and Manchester—in several churches of the same town. In one church alone[1] within the three past decades of years 72,047 names have been entered on the Confraternity Register. The members are multiplied and are multiplying throughout England. May they increase a thousand, nay, ten thousand-fold!

To speak of the Rosary in Ireland, or in the Greater Ireland beyond the seas—in America, Australia, New Zealand, or wherever the exiles of Erin are found (and where are they *not* found?)—is to reveal one of the secrets of Ireland's undying faith in Jesus Christ, and her unfaltering love for, and loyalty to, the Church which He founded. As soon as the Sons of S. Dominic—"The Friars of Mary" as the people loved to call them in the sweet Irish tongue—set foot upon the soil consecrated by the life-service of S. Patrick, they began by preaching that Devotion of the Rosary which has ever since formed part of the Catholic life of the great Irish people, whether at home or in other lands. In prosperity and in adversity, in the evening of sad-

[1] S. Dominic's Priory, London.

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ness and in the morning of gladness, in their joys and in their sorrows, the beads were ever their talisman, the Rosary their anchor of hope which kept them united to Jesus the Incarnate Son and to Mary the Spotless Mother. In the ages of persecution the Rosary was their shibboleth, the password by which they were known to be "of Christ and of God." During the dark days, the Rosary kept the lamp of faith ever burning in the Irish heart and in the Irish home. When the Mass was proscribed and the sacred rites were put under a ban, and a price was set upon the head of the priest—the "soggarth aroon" so dear to Erin's children—the Rosary, under the sweet providence of God and the influence of the Virgin Mother and Queen, preserved that faith in the Incarnation and the mysteries of redemption which is the very life of the Irish race. Through the silent teaching of the Rosary, the faith became as deeply rooted in the mind and heart of Ireland as are the rocks embedded in her Western shores. When their lands were confiscated, because they would not forfeit their creed, the sons and daughters of S. Patrick clung to their beads with a tenacity which could never be shaken by bribe or by threat, by hope or by fear. The enemies of God, like ravenous wolves, might suck their life-blood till, as Catholics, they became "quite pale," still they held fast to the Rosary, to the doctrines which it taught, and to the virtues which it preached, and no one could say them nay. And when they were driven by

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famine, by foe, and by persecution, into other lands across the seas, they went as Apostles of the Rosary, and preached the Devotion by word and by example on other shores. And hence to-day, as the beads are told from end to end of Ireland, so is the Rosary said in every town and village and hamlet in the Greater Ireland where more of Ireland's children dwell than in their "own," their "native land."

It was during a visit to Ireland that the idea of this "Rosary Guide" was suggested to the writer.

The object of the pages which follow these words is, to put into as concise a form as the subject matter will allow the spirit and meaning of the Devotion of the Rosary, the object and organisation of the Rosary Confraternity, with the most recent legislation of the Holy See, and the practical decisions of the sacred congregations affecting the Rosary, both as a Devotion and as a Confraternity. For, notwithstanding the fact that since the year 1883 Pope Leo XIII. has written an Annual Encyclical Letter to the entire Church on the subject of the Rosary, or the Rosary Confraternity, or both the Rosary and its Confraternity, it is painful to have to admit that amongst English-speaking Catholics, both in this hemisphere and in the one at our feet, there exists, even amongst some priests and some religious, both men and women, an ignorance on the subject which is as lamentable as it is incomprehensible. The writer has repeatedly been asked questions of the most rudimentary kind about the Devotion and the Confraternity. Indeed, it is partly

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in self-defence that he has put together this "Guide," feeling, as he did so, that in spending time he was in reality saving it.

The book is divided into three parts: the first part treats of the Devotion of the Rosary; the second part contains ten chapters on the Confraternity of the Rosary, with an appendix on the Perpetual Rosary and the Living Rosary; whilst in the third part will be found the various forms and formularies which are used by the Reverend Directors, as well as by the Members of the Confraternity.

The author wishes to acknowledge, with gratitude, his indebtedness to the kindness of the Editor of *The Weekly Register* in allowing him to reproduce in the first Chapter an article which he contributed, in the first instance, to that periodical[1] on "The Origin of the Rosary," also to the Editor of *The Rosary* the monthly organ of the Rosary Confraternity in England,[2] from whose pages he has taken several passages written in them, at one time or another, by his own pen, and to Messrs. Richardson & Sons for permission to quote, in Chapter IX. of the first part, from a booklet published many years ago under the title of "The Complete Rosary Book."

For the uninitiated in ecclesiastical abbreviations it may be well to add that the letters S.C.I. signify the Sacred Congregation of Indulgences; S.C.R. the Sacred Congregation of Rites, and the date

[1] September 30, 1899.

[2] Published by Messrs. Reid & Co., Newcastle-on-Tyne.

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which follows is the day on which the decree referred to emanated. *Const. Leo XIII.* refers to the Apostolic Constitution of Leo XIII. which is the most recent legislation for the Rosary Confraternity, and which will be found at page 128 of this book.

May these pages help to make the Rosary and its Confraternity better known to priests and people alike. The Rosary itself will do the rest. It will reveal Him whom to know is "Life Eternal."

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PART I

THE ROSARY

PART I

THE ROSARY

CHAPTER I

ORIGIN OF THE ROSARY

THE Dominican tradition—may it be called the Catholic tradition?—of the origin of the Rosary can be summarised in the words of P. Cornelius de Snecka, a disciple of Blessed Alan de la Roche: "We read that at the time when he was preaching to the Albigenses, S. Dominic at first obtained but scanty success; and that one day, complaining of this in pious prayer to Our Blessed Lady, she deigned to reply: 'Wonder not that until now thou hast gathered so little fruit from thy labours: thou hast spent them on a barren soil, not yet watered with the dew of Divine Grace. When God willed to renew the face of the earth, He began by sending down the fertilising rain of the Angelic Salutation. Therefore preach my Psalter, composed of 150 Angelic Salutations and fifteen Our Fathers, and thou wilt obtain an abundant harvest.' The servant of God in consequence began to preach this devotion and make it known

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to the people, and from that moment he gathered in an immense harvest of souls." (Sermon X., *Sup. Conf. De Serto Rosaceo*). So universally has this tradition been believed, that it will be a surprise to many to learn that any doubt can be cast upon its credibility. Yet it has, not unfrequently, been called in question by writers who have maintained, some that the Devotion of the Rosary was in existence before the time of the Founder of the Friars Preachers, others that it was instituted several centuries after his time. Some have gone so far as to attribute it to Our Lady herself in her own lifetime; others to the Apostles, ascribing it especially to S. Bartholomew, of whom it is related, according to B. Alan, that he daily said 100 *Aves* and the same number each night; the fathers of the desert, for much the same reason, have been credited with its institution; S. Benedict has been cited as its author; and our own English Venerable Bede has had it ascribed to his name.

Undoubtedly, long before S. Dominic's day, the custom prevailed of counting prayers by means of pebbles or little stones, and later on by means of little round balls threaded together in an ingenious manner. In this sense the Rosary, if we chose to call the pebbles or the bede-string "a rosary," comes from the earliest times. Of S. Paul the hermit, Zosimus writes that he said 300 prayers each day as a tribute to the Most High, and that, lest he should fail in counting the number, he had

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300 stones, one of which he threw aside as he said each of his appointed prayers. The same practice is recorded of several of the desert saints; and probably S. Benedict had some custom of the same kind. S. Bede has been introduced into the controversy, as Mabillon reminds us, on account of his name, and from ignorance of the derivation of the English word *bead*. "Bead" is not derived from the name of the Saxon Saint. It is simply the past participle of the Saxon word *biddan*, which means to pray. We have a relic of it to-day in the Flemish "*bidden fur uns*" so familiar to the ear of the Saxon in his visits to Belgian churches, and in the German "*bitten*" and "*bitte*." A "bead" was originally a prayer. To "bid the beads" was to say one's prayers. A "bede (or bead)-roll" was a list of those to be prayed for. A "bead-house" was an almshouse for beadsmen, a "beads-man" living there on condition of his praying for the soul of the founder. A "beadsman" might also be one who voluntarily prayed for another. In the "Two Gentlemen of Verona" Proteus says to Valentine:

> "When thou dost meet good hap; and in thy danger,
> If ever danger do environ thee,
> Commend thy grievance to my holy prayers,
> For I will be thy beadsman, Valentine."

When the custom sprang up of counting prayers by means of pebbles or little perforated balls loosely joined together, the word "bead" was applied to the counting instrument, which was called a "bead-

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string," or an "*Ave*-bead," or a "*Pater*-bead" or simply "the beads." Consequently, the word "bead" existed before the Rosary was promulgated, and has nothing to do with its institution. S. Dominic took up what he found in existence, and made use of prevailing customs. He instructed the people to say a *Pater* and ten *Aves* fifteen times, meditating upon the fifteen chief events of Our Lord's life as they said the fifteen decades; and lest they should wander from the subject of their mental prayer in the effort to remember the numbers, he enjoined upon them to use their counting beads as they said the prescribed vocal prayers. When, in course of time, the word "Rosary" was invented to particularise this Devotion to the Mother of God, the people applied it to the counting instrument, as they had formerly applied the word "bead." Venerable Bede, therefore, although he certainly said the *Pater*, and probably the *Ave*, and although he may have used counting stones or balls, and although he meditated upon the mysteries of Our Lord's life, knew nothing of the Rosary as we know it to-day.

One argument alone suffices to refute all the proofs which are adduced for the existence of the Rosary, as we understand the Devotion, before the eleventh century. The *Ave*, or Angelic Salutation, is an integral, nay, an essential part of the Rosary. Without the *Ave* the Rosary fails. No *Ave*, no Rosary. Now the *Ave* was not in common use as a liturgical prayer to the Mother of God before the eleventh century. Though it may have been in use, and in-

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contestably was, here and there and in individual cases, these were exceptional, it was not part of the Church service; it was not a public, common, universal, or popular liturgical prayer. Only once were the words found in the Liturgy of the Church up to this time—nay, up to the thirteenth century—and that was in the Offertory of the Mass on the Fourth Sunday of Lent. The practice of commonly saying as a liturgical prayer the first part of the *Ave*, *i.e.* literally the Angelic Salutation, or the words of S. Gabriel, without the additional words now used, arose precisely about S. Dominic's time, when bishops and pastors exhorted their people to its familiar and common use.

Another view as to the genesis of the Rosary which, at first sight, carries with it more weight, and which appealed to the hypercriticism—the "*Criticandi Cacoëthes*," as Lambertini puts it—of the Bollandists, or, at least, of P. Cuyper, one of their number, is that which assigns its institution to B. Alanus de Rupe, or Alan de la Roche, a distinguished Breton Dominican who lived towards the end of the fifteenth century. Beyond a doubt, he was a most zealous apostle of the Rosary, and to him the Rosary owes a renewal of life. During the several years of his ministry this intrepid son of S. Dominic preached with such earnestness, and laboured with such success, that he gave to the Devotion a new life which has never since waned, but which, on the contrary, in every succeeding century, has evinced greater signs of vigour, and has extended

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far and wide. Before Alan's day, the Rosary had, undoubtedly, lost much of its power: in some places it had fallen into desuetude; in others it was little more than a name. He revived it, and breathed into it a new spirit. It had become as an ember of its former self; he rekindled it and it became a flame. The Breviary lesson on the Octave day of the Rosary Feast perpetuates his Apostolate. "Words fail to express how widely this Divine Devotion spread amongst Christian people at the preaching of the Friars; and how many societies were formed to the honour of the Mother of God in the name of the Rosary, and how kings and emperors, and the princes of the Church, deemed it an honour to join them." He is said to have had a vision of Our Lady, and to have received from her a commission similar to the one given to S. Dominic three hundred years before. We may almost go so far as to admit that as S. Thomas Aquinas surpassed his Master, B. Albert the Great, in wisdom and in influence with men, so B. Alan's Apostolate of the Rosary—probably on account of the state of the Church in the century in which he lived—reaped a more abundant harvest, and had more lasting fruits than that of his sainted Father three centuries before.

In no sense, however, can B. Alan be said to have originated the Devotion so deservedly popular in the Church throughout the world. The seed was sown centuries before his time, although it may in his days have been hidden in the furrows or may have been buried in the ground; he watered it, and lived to reap

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the harvest which another hand had sown. The foundations of the temple had long been laid, though the building may have remained unfinished; he only built the superstructure and lived to see it completed. The talent was there, even though hidden in the field; he discovered it and revealed it to men. He neither instituted the Rosary, nor did he found the Confraternity which carries on the Rosary's work and perpetuates its name. Evidence is not wanting, which, if it does not prove conclusively and with historical certainty that S. Dominic instituted the Rosary, at least it shows that both the Devotion and the Confraternity existed before the fifteenth century, and it supports the Dominican tradition as to its institution or promulgation by the founder of their order.

B. Alan himself defended his preaching against the accusation of novelty in a letter to the Bishop of Tournay, by saying that "to every one it is evident that to preach or say the Psalter of Mary . . . . is a rite *most ancient and most honoured in the Church*, although, through the carelessness of men and the evil of the times (*temporum iniquorum*) it had fallen into neglect." Thomas à Kempis, a contemporary of Alan, writes, in his "Chronicle of the Monastery of S. Agnes," of the formation of a Confraternity of the Rosary at the University of Cologne in 1475, or "rather [he adds] it was only renewed, for we read that it was preached by the Holy Father S. Dominic, although for a time it had fallen into neglect" (p. 96, Chron. S. Agnes). Pope Sixtus IV., who sat in S. Peter's Chair from 1471 to 1484, and consequently

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during the period when B. Alan was preaching his Rosary Crusade, describes the devotion with its fifteen *Paternosters* and 150 *Aves* ("as many as there are Psalms in David's Psalter"), and says that "this devout and pious form of prayer" had in many places been revived (*innovatus est*)" (Const. tom. i. 1479). The Breviary lessons before referred to, state that "after the entrance of the Blessed Dominic into Heaven the *custom* of saying the rosary gradually began to be neglected, till it had almost died out, then the Most Holy Virgin appeared to B. Alan and admonished him that he and his brother preachers were to endeavour to *restore* the custom." By a strange inconsistency, the Bollandists who attribute the institution of the Rosary to B. Alan in the fifteenth century, under the dates respectively April 20th and 17th, reproduce (*Acta Sanctorum, Aprilis*, tom. ii.) the lives of S. Agnes of Montepulciano and of B. Clare Gambucurta—the former written in the year 1350 by B. Raymund of Capua, who was beatified in the year 1899, and the latter by a nun who was the contemporary of B. Clare (she was born in 1362). In the life of S. Agnes allusion is made to her rosary-beads ("*Pater noster ejusdem filo inserto*"); and of B. Clare it is recorded that she said her rosary kneeling ("*flexis genibus rosarium dicere*"). We have only to look through the collection of Papal decrees and constitutions on the Rosary in the "*Acta S. Sedis*" to see that the tradition which assigns to S. Dominic the first institution of the Rosary is, what we may call a "Papal tradition," and that the Devotion

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certainly was in existence, and was abundantly indulgenced long years—nay, centuries of years—before Alan was born. Alexander IV. (1258) grants indulgences to "the brothers and sisters of the fraternity of Mary . . . in the church of the Friars Preachers." Sixtus IV. (1478) grants an indulgence to "the Confraternity of the Rosary" at Cologne. Clement VIII. in 1601 restores to the Dominicans the Church of S. Sixtus in Rome, giving as his reason for so doing that S. Dominic instituted and published the Rosary in the same convent in the year 1216. So we might go on citing from a litany of Popes down to our own Pius IX. and Leo XIII., the latter of whom affirms that "the merciful God raised up the parent and founder of the Dominican order and that . . . *he first instituted*, and he and his followers disseminated far and wide, the form of prayer which goes by the name of the Rosary" (*Encyc.* 1st Sept. 1883).

Many other testimonies can be adduced to show, both by extrinsic and intrinsic proofs, that the Rosary existed previously to the fifteenth century, and that it owes its origin to the founder of the Friars Preachers. The will of Antony Ser, dated 1221 (during S. Dominic's lifetime), to which Benedict XIV. and Mabillon refer, bequeaths money to the "Confraternity of the Rosary founded at Palencia by the good Dominic Guzman, of which Confraternity I am a member." The Dominican writers, Quetif and Echard give instances of pious people in the thirteenth century who wore rosaries, then called "paternosters," attached to their girdles. Dominican

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saints recited the Rosary in the thirteenth century, and Blessed Almilia (she died 1314) daily gave fifteen loaves of bread to the poor in honour of the fifteen mysteries of the Rosary. On two tombs which existed in the Church of S. James, in Paris, prior to the Revolution, there were effigies, of which tracings have been preserved.[1] On one of these, the memorial brass of Humbert II., Dauphin of Viennois, who died in 1354, surrounding the central figure there are effigies of Dominican friars, two of whom are represented with rosaries or chaplets of beads. On the other tomb there are the effigies of three ladies, the central figure supporting a large rosary in her hands. The historic instance of the Beguines of Ghent is conclusive. Père Danzas, in his *Études sur les temps primitives de l'Ordre de S. Dominique* (tom. iv. 410–422), tells us that in their rule, which dates from the year 1236, each Beguine is ordered to say the Rosary every day: "Quaelibet Beggina . . . debet tria serta orando persolvere, quae Psalterium Mariale appellantur," the one who presides being instructed "to read before each *Pater* and each *Ave* some mystery from the life of Our Lord and the Blessed Virgin." The Beguinage, be it remembered, has been from that date, and is still, under the spiritual care of the Dominican Fathers. Blessed Alan was "lector" or professor of theology in the Dominican Convent at Ghent. He was able to cite the practice of the holy

[1] These tracings, with two others, were reproduced in the *Année Dominicaine* of May and June 1900.

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women for the encouragement of the faithful. May he not have drawn inspiration from them? And may not their rosary-prayers have obtained for him the ardent zeal which characterised his fruitful Apostolate.

The question which we have been discussing was brought under the official notice of Lambertini, afterwards Benedict XIV., when he was Promoter of the Faith. His decision was, that the opinion that S. Dominic was the author of the Rosary "rests upon a most solid foundation (*validissimo fundamento*)." After reading the *Critique* of the Bollandists he wrote: "You ask if S. Dominic was really the institutor of the Rosary; you declare yourself perplexed and full of doubt upon the subject. But what account do you make of the decisions of so many Sovereign Pontiffs—of Leo X., of Pius V., of Gregory XIII., of Sixtus V., of Clement VIII., of Alexander VII., of Innocent XI., of Clement XI., of Innocent XIII., of Benedict XIII., and of many others, who are all unanimous in declaring the Rosary to have been instituted by S. Dominic himself?"

CHAPTER II

APOSTOLATE OF THE ROSARY

GOD reveals Himself to man, not in any one stereotyped way, but in ways that are many and various, sometimes even curious. Writing of the olden days, S. Paul says, in his Epistle to the Hebrews, that He spoke "on divers occasions and in

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many ways in times past."[1] At one time He assumed the form and voice of a man, then of an angel, then of a prophet; at another time He even made use of the voice of an ass to chide His faithless servant. Now He spoke in a garden, then from a bush on fire, then from a mountain, and again "in the pillar of a cloud." And when "in these days He has spoken to us by His Son," His message has been carried to us through a variety of channels. The voice of the Divine Preacher was silenced by death, but He who laid down His life and "took it up again," reassumed the voice that had been hushed in the tomb, and He has spoken ever since "as no man ever spoke before." Even as the voice of the Great Creator resounded through space, and creation in all its beauty sprang into being, so the voice of the Redeemer has re-sounded and re-echoed through the ages and throughout Christendom, and the new creation has been preserved in being. The voice of the Son of God is heard in the teaching of His Vicars, in the definitions of His infallible Church, and in the devout practices and devotional exercises of the Church's faithful children. The instinct of the Church is guided by God, and the devotions of the Church are the outcome of this divinely guided instinct and of the promptings of the Divine Spirit within her. These "promptings" come consequently at the proper times and in due seasons, they meet a definite demand, and respond to a distinct call. Arianism "sprang up in

[1] Hebrews i. 1.

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a night," as S. Jerome expresses it; in the morning loyal devotion to the Divinity of our Lord has sprung up by its side to counteract the evil heresy. Nestorius denies the true humanity of Jesus Christ and refuses to give the title of "Mother of God" to Mary; from Ephesus, the city of the Apostle who "took Mary to his own," there comes at once and spreads through out Christendom the profession of faith in the Godhead of Jesus and the Divine Motherhood of Mary, and a devotion more intense than before to the Incarnate Word. The world's revolt against truth is the Church's opportunity. When truth is denied or called in question, then come the Church's definitions of dogma; from the Church's doctrines, her devotions spring. We may use Dryden's word in an accommodated sense:

"Devotion is born in distress."

It was so with the Devotion of the Rosary. The days of S. Dominic were days of "distress," and in these distressful days the Rosary was born, born then *because* the days were distressful. The Rosary was the antidote to the poison of error, the light in the darkness of heresy, the pillar of fire in the night of impiety, the pillar of a cloud by day to keep men from unbelief and to prevent them from wandering from "the way of peace." Arians and Nestorians and Manichæans had come to life again in that twelfth age. The three heresies had combined and formed themselves into an alliance, offensive and defensive, against truth. Those who joined this unholy alliance were called Albigenses. The Albigenses were in

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reality the Arians of the fourth century, and the Nestorians of the fifth, and the Manichæans of S. Augustine's time come to life again. Their heresy was a *réchauffé* of errors and heresies, a combination of false creeds. "Albigensian" spells "Manichæan," and Albigenses and Manichæans alike, with their dual principle of good and evil, were in fact, if not by profession, Arians and Nestorians. The dual principle "dissolves Christ," practically, if not professedly, and renders the hypostatic union, in fact, if not avowedly, an impossibility. They held not the true belief either in the divinity, or the humanity, or the hypostatic union of divinity and humanity in Jesus Christ. Although the Third Council of Lateran, held under Pope Alexander III. in 1179, took cognisance of the false tenets, there needed no Council to condemn them. They had already been condemned as Arians at Nice, and as Nestorians at Ephesus, and as Manichæans centuries before. All that was called for was a new Apostolate to protect, and to proclaim the condemnation of the error, and to preach the gospel of truth. This Apostolate was the Rosary.

We referred in our last chapter to the revelation of the Rosary to S. Dominic, as recorded in the old-world book, and to the commision which he received from Heaven to spread the Devotion. This was to be part of his Apostolate, and the Apostolate of his order to all time. No sooner had he girded himself to the work than, says the chronicler, "he gathered in an immense harvest of souls."

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"The immense harvest of souls" refers in a special way to the Albigenses, of whom he is said to have converted alone some hundred thousand. The Apostle of the Rosary of this our age, our Holy Father, Leo XIII., has given testimony to the fruit of the Rosary preached by the man of God: "None of you are ignorant," he writes,[1] "what woes and afflictions were caused to the Church towards the end of the twelfth century by the Albigensian heretics . . . then, as you know, God in His mercy raised up against His enemies a man of eminent sanctity, the father and founder of the Dominican order. This man, great by the integrity of his doctrine, by the example of his virtues, and by his apostolic labours, undertook the magnificent task of defending the Catholic Church, not by force nor by arms, but by the sole power of that prayer which he was the first to make known under the title of *the Holy Rosary*, and which was propagated far and wide by him and his disciples. Enlightened from on high, he understood that this prayer would be the most powerful weapon for overcoming the enemies of the Church and defeating their impiety. And the event proved that he was right; for in fact, the use of this prayer having been spread and practised according to the instruction and institution of S. Dominic, piety, faith, and concord once more flourished. The enterprise of the heretics failed and their power gradually decayed; a *vast number* of souls returned to the true faith, and the fury of the

[1] Encyclical on the Rosary, 1883.

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impious was vanquished by the arms of the Catholics, who repelled force by force."

Blessed Alan de la Roche, after S. Dominic himself the most zealous Propagator of the Rosary, describing the Apostolate of the Rosary, or rather the Apostles of the Devotion, compares them in quaint mediæval language to other Abels furthering the worship of God, other Noes making an ark for their brethren, other Abrahams delivering souls from captivity (the captivity of error), other Isaacs digging wells of living waters, other Jacobs raising ladders to heaven, other Josephs saviours of the world, other Moses' feeding the flocks (in divine pasturages), other Josues delivering their brethren from Egypt, other Samuels instructing the people, other Davids, with sling and pebbles destroying the Goliath of error, other Jeremias' "with the chain (of the Rosary) around their necks," other Zorobabels leading the people from captivity, other Isaias' telling of the life and passion of Christ, other Esdras' and Nehemias' causing the fire (of divine love) to be enkindled. "They are," he continues, "the companions of Gabriel, the brethren of the Angels who sang of our Lord's birth and cried out 'Glory to God in the highest, and on earth peace to men of good will,' the disciples of Christ, the apostles proclaiming to the world the gospel of salvation and prayer. They are mediators praying that the sick spiritually may be brought to Christ to be healed."[1]

These encomiums we can readily understand.

[1] *In Apologia*, c. 23.

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Although quaint, perhaps, and old-worldish, they are not exaggerated. They are not more forcible than the words of some of the Sovereign Pontiffs who speak of the Rosary. Urban VIII. calls it "the propagator of Christianity"; Gregory XIV., "the destroyer of sin"; S. Pius V., "the power which banishes the darkness of heresy"; Paul V., "the treasury of grace," in which "sinners find life and the just find it more abundantly."

So is it. The Rosary is an inspired preacher teaching the ways of God in truth. It is a protest against Arianism and Nestorianism, proclaiming as it does, by its mysteries and its prayers alike, the true humanity and true divinity of Jesus Christ. When we take our beads in our hands and set our minds to think of the mysteries of grace,

> "The veil is raised; who runs may read;
> By its own light the truth is seen.
> And soon the Israelite indeed
> Bows down t' adore the Nazarene."

"The veil is raised," and at its raising there are revealed to us the three mysteries of grace, to which former ages looked with expectant hope, which these later ages contemplate with grateful joy, and which will form the consciences and lives of ages yet to come. And what are those mysteries? The Incarnation, or coming of the "Word" into the world; the Redemption, or the work of the "Word" for the salvation of men; and the future Reward of believers and doers in the world to come. These are the subjects preached with unfailing eloquence by the

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Joyful, Sorrowful, and Glorious Mysteries of the Rosary. Let Arians, Nestorians, Manichæans, and Albigenses realise these mysteries and they will

"Bow down t' adore the Nazarene,"

and all will be Christians. This is what took place in Dominic's days, this is what has taken place since, nay, is taking place to-day in our own homes. The Rosary made men think; thinking, they realised; realising, they believed; believing, they "bowed down"; bowing down their minds, they bowed down their wills and loved—in a word, the unbeliever became a believer, the heretic a Christian.

And as there are three mysteries of grace which are revealed to us in the Rosary, so are there three channels of grace through which God communicates Himself to the soul, and which, consequently, we call Theological Virtues—Faith, Hope, and Charity or Love. These again are the subject-matter of the Rosary's teaching and the ever-recurring text from which it preaches to the world. How think frequently upon the Incarnation—whether anticipated in the Annunciation or revealed to the unborn John in the Visitation, or manifested to angels, to shepherds, and to wise men at Bethlehem, or made known to Simeon and Anna and the doctors of the law in the Temple—and not grow in Faith? How meditate upon the sacred Bloodshedding in the garden, at the pillar, in the courtyard, in the streets of the deicide city, or on Calvary "the place of the skulls," and not feel in strongest confidence that those ruby

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drops have not been shed in vain? How contemplate the empty tomb and the Risen Christ, or see Him ascend from the mountain to prepare us a place; how see the Holy Ghost come down to prepare us for the prepared place; how see Mary lifted up and crowned as a pledge and promise of our ultimate triumph—how see all this and more, and not feel "our hearts burn within us" with a fire which "no water can quench"? Yet all this is the Apostolate of the Rosary. These are sermons preached to infidel and Christian, to believer and scoffer, to faithful and faithless. History proves that they have not been preached in vain. The history of the rise and fall of the Albigensian heresy attests this. The life of Blessed Alan de la Roche bears witness to it. The records of the reign of Pius V. are a standing monument of the Apostolate of the Rosary.

This is the Apostolate which is proposed to you, gentle reader, and to all believing Christians. As in the ages past, so in the present times, the Rosary is the antidote to heresy, to unbelief, to doubt, to sin. History repeats itself. There are Albigenses to-day, there are Arians, there are Nestorians—but they are called by another name. As history repeats itself, so does error, so does heresy, so does sin. Now, as then, we need the antidote, in England and Ireland and America as in Spain, Italy, and France. There are sinners, too, now as then, here as there. Will you not join the Apostleship by helping to spread the Devotion? We need Apostles to preach the Rosary—and so lead men through faith and hope

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and love to the Feet of Jesus Christ, through a love full of confidence, a love born of faith:

"The childlike faith that asks not sight,
Waits not for wonders or for sign,
Believes because it loves aright—
Shall see things greater, things divine.

Heaven to that gaze shall open wide,
And brightest angels to and fro
On messages of love shall glide
'Twixt God above and Christ below."

CHAPTER III

THE MYSTERIES OF THE ROSARY

THE object of an Apostolate is the spread of truth. The motto of the order which S. Dominic founded is "Veritas," *i.e.* Truth; and the first principle of the rule which he gave to its members is "the salvation of souls by the teaching and preaching of truth." The teaching and preaching may vary, according to circumstances of time and place, but the end of the teaching is always the same. "But what then? So that every way, whether by occasion or by truth, Christ be preached; in this also I rejoice, yea, and will rejoice" (Phil. i. 18). One of these "ways" in which the Dominican commission of preaching Christ is fulfilled is by means of the Rosary, which, having been entrusted by the Divine Mother to S. Dominic, was by him handed down as an heirloom, we might almost say as an entailed inheritance, to his children.

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"Preach the Gospel to every living creature," was the commission of the Divine Master; by the preaching of the Rosary the minister carries out to the letter His Master's word. For what are the mysteries of the Rosary but an epitome of the Gospel? What but fifteen chapters summarising the history, the life, the teaching of Jesus Christ? What but that life and teaching in brief, adapted to the capacities of young as well as of old, and to the understanding of the unlearned as well as of the learned? We are "debtors to the wise and the unwise" (Rom. i. 14). Our debt is to make known, to the one and to the other, "the charity of Christ which surpasseth knowledge, that (they) may be filled unto all the fulness of God" (Eph. iii. 19), and to teach ignorant alike and wise, that which is "life everlasting," to "know Thee the one true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). In the preaching and teaching of the Rosary we pay that debt.

For we must ever bear in mind that an integral, and even essential, part of this heaven-sent Devotion is the meditation which we make upon the mysteries which we commemorate, as we repeat our *Aves*, to the counting of our beads. You may say the "Our Father," the "Hail Mary," ten times, and then a "Glory be to the Father," but if your mind has not adverted to the subject-matter of the mystery proposed you have said a decade of *Aves*, but not a decade of the Rosary. The Sacred Congregation of Indulgences (August 13th, 1720), has decided that "the meditation of the mysteries, at least in inten-

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tion, is of *the essence* of the Rosary, and is necessary for the gaining of the Indulgences," that even "if in the place of the mysteries we were, when saying the Rosary, to meditate upon death or judgment or other pious and religious subjects, we should not gain (the Rosary) Indulgences" (August 27th, 1726). A later decree makes an exception in favour of ignorant and uncultured people, although even *they* are exhorted to "accustom themselves to think about the most holy mysteries of our Redemption, for which purpose the Rosary was instituted" (S.C.I. Jan. 28th, 1842). No set form and no definite method of meditation are enjoined: according to the Apostolic maxim, "every one may abound in his own sense"; but meditation there must be, and that too on the mystery proposed, if the Indulgences granted for saying the Rosary are to be obtained.

How then, we may ask, can any one take part in the Devotion of the Rosary, piously and regularly, and not be in constant touch with the spirit, the teaching, the lessons, and the virtues of the life of Our Lord as revealed to us in the Gospel page? For every Catholic knows that, although the mysteries of the Rosary have not been always through the ages identically the same, still they have always represented incidents recorded in the Gospel (if we except two), and events in the life of Our Lord or His Holy Mother." "The Adoration of the Magi" may have been commemorated in the place of "The Presentation in the Temple"; "The Circumcision," "The Flight into Egypt," and "The loss of Our Lord," at the age of twelve, may have

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been superseded in the sixteenth century by "The Agony in the Garden," "The Scourging at the Pillar," and "The Crowning with Thorns"; but all these are Gospel records, and therefore the Rosary has ever been, as we have said, "an epitome of the Gospel."

According to the division now, and for some time past, universally in vogue, the Rosary consists of fifteen decades or mysteries. Five of these are called "Joyful" because they tell of the joys of Our Lord's life, viz.: "The Annunciation," or message of the Archangel Gabriel to Mary; "The Visitation," or visit paid by Our Lady to Elizabeth, her saintly cousin; "The Birth of Our Lord" in the stable at Bethlehem; "The Presentation," or offering of Our Lord by His Mother, through Simeon the High-Priest of God; and "The Finding of Our Lord in the Temple" by Mary and Joseph when He had been lost by them at the age of twelve. The five "Sorrowful" mysteries are the records in brief of the principal events in the Passion of Our Lord, and they sum up the sad yet glad history of our redemption: His "Agony in the Garden," His being "Scourged at the Pillar," His being "Crowned with Thorns," His "Carrying of the Cross," and then the sublime and tragic act of His "Crucifixion and Death on Calvary." The five "Glorious" mysteries tell of triumph: "The Resurrection from the Dead," the glorious "Ascension into Heaven," "The Coming Down of the Holy Ghost upon the Apostles" on Whit Sunday, Our Lady's "Assumption into Heaven," and then her "Coronation in Heaven," the kingdom of her Son.

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These are the mysteries which are comprised in the Devotion of the Rosary. We have called them "Gospel Mysteries," and we have said that they preach Jesus Christ, His Incarnation, His Life, His Redemption, and His triumphs to the world. In our next chapter we purpose to show how literally this is true, by giving chapter and verse from Old Testament and New, representing the figures and types as well as the reality and actuality of the Divine life on earth, that thus we may see how the Rosary is, in very truth, the Gospel brought home to the Christian mind, the Christian heart, and the Christian life, that it is an "evangelical" devotion, that its essence, or what in philosophy would be called its "form," is the thought of God, and that, whatever may be said of the outward shell, the kernel of the Rosary is Divine truth.

We will merely add that the mysteries of the Rosary may be said in any order, *i.e.* the Sorrowful decades before the Joyful, or *vice versa*, as occasion or convenience may suggest. At the same time Our Holy Father, Pope Leo XIII., in his Apostolic Constitution on the Rosary, approves of the general custom which assigns the Joyful, Sorrowful, and Glorious mysteries to the different days of each week. "We desire (the Holy Father says) that the custom, already approved by the Holy See,[1] should be retained of reciting each series of mysteries in rotation throughout the week, namely, the Joyful mysteries on Monday and Thursday, the Sorrowful on Tuesday and Friday, and the Glorious on Sunday, Wednesday, and Saturday" (N. xiii.)

[1] S.C.I. Jul. 1, 1839.

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CHAPTER IV

THE ROSARY AND THE HOLY SCRIPTURES

"THY word is a lamp to my feet, and a light to my path" (Ps. cxviii. 105). In the Devotion of the Rosary the Church holds out this lamp to her children, and, by means of its light, she directs their feet into the ways of God, leading them to His knowledge and His love.

As we shall have to say in a subsequent chapter, the vocal or oral prayers, which simply are essential to the Rosary, are the *Pater* and the *Ave*. For in this simple childlike prayer of faith, hope, or love we do not multiply our forms of petition, we do not, "as the heathens do," rely upon our much speaking, "for they think that they are heard for their much speaking" (Matt. vi. 7). Rather like Our Lord Himself, in His prayer in the garden—the pattern prayer to all time—we repeat the same simple, though pregnant, forms of petition, "saying the same words" (Matt. xxvi. 44). We say the *Pater*, and this is followed by a decade of *Aves;* and the *Pater* and decade of *Aves* are repeated as we think of each of the fifteen mysteries of faith. *Pater* and *Ave* are both, needless to say, scriptural prayers. The *Pater* is more than a scriptural, it is a Divine prayer, consecrated by the lips of Jesus Christ. His disciples said to Him: "Lord, teach us to pray, as John also taught his disciples." And He said to them: "When you

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pray say, 'Father, hallowed be Thy name,' &c." (Luke xi. 2). The *Ave* again, if not a Divine, is a Heaven-inspired prayer, a salutation at once and a message to Mary from on high. "And the angel being come in, said to her: 'Hail, full of grace, the Lord is with thee. Blessed art thou among women'" (Matt. i. 28). Elizabeth, a few days later, took up the same refrain, adding to it earth's expression of loyal praise to the Divine One who was to be born of Mary: "Blessed art thou among women, and blessed is the Fruit of thy womb" (*Ibid.* 42).

As we have already said, the subjects of the mysteries which form the mental prayer of the rosary are (if we except the last two) all scriptural. We shall see this more clearly from the subjoined list of texts, showing from Holy Writ the types and figures, or forecasts, and then the realities of the mysteries, or sacred events, upon which the mind has to dwell during the recitation of the prescribed prayers of the Rosary.

THE FIVE JOYFUL MYSTERIES

1. The Annunciation

Forecast.—"The Lord Himself shall give you a sign: Behold a VIRGIN shall conceive and bear a son and His name shall be called EMANUEL" (Isa. vii. 14).

Fulfilment.—"Now in the sixth month, the Angel Gabriel was sent from God into a city of Galilee,

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called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: 'Hail, full of grace, the Lord is with thee; blessed art thou among women.' Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her: 'Fear not, Mary, for thou hast found grace with God, behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.'

"And Mary said to the angel: 'How shall this be done, because I know not man?' And the angel answering said to her: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore, also, the Holy which shall be born of thee shall be called the Son of God.' And Mary said: 'Behold the handmaid of the Lord, be it done to me according to thy word.' And the angel departed from her" (S. Luke i. 26–35, 38).

2. The Visitation

Type.—"And he (David) feared God at that time, saying: 'How can I bring in the Ark of God to me?' And therefore he brought it not home to himself,

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that is into the city of David, but carried it aside into the house of Obededom the Gethite. And the Ark of God remained in the house of Obededom three months: and the Lord blessed his house and all that he had" (1 Par. xiii. 12–14).

Fulfilment.—"Now the angel said to Mary: 'Behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren, because no word shall be impossible with God.'

"And Mary rising up in those days, went into the hill country with haste into the city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said, 'Blessed art thou among women, and blessed is the fruit of thy womb; and whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.'

"And Mary said: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me; and holy is His name,

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and His mercy is from generation unto generations, to them that fear Him. He hath showed might in His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy. As He spoke to our fathers, to Abraham and to his seed for ever.' And Mary abode with her about three months: and she returned to her own house" (S. Luke i. 36, 37, 39–56).

3. The Birth of our Lord

Forecast.—"For a Child is born to us; and a Son given to us; and the government is upon His shoulder; and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace" (Isa. ix. 6).

Fulfilment.—"And it came to pass that in those days there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child.

"And it came to pass that when they were there,

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her days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

"And there were in the same country shepherds watching and keeping their night-watches over their flock. And behold an angel of the Lord stood by them; and the brightness of God shone round them; and they feared with a great fear. And the angel said to them: 'Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger.' And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: 'Glory to God in the highest: and on earth peace to men of good will.'

"And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: 'Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.' And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart.

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And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them" (S. Luke ii. 1–20).

4. The Presentation in the Temple

Type.—"And (Anna) brought him (Samuel) to the house of the Lord in Silo. Now the child was yet very young, and they immolated a calf, and offered the child to Heli. And Anna said: 'I beseech thee, my Lord, as thy soul liveth, I am that woman who stood before thee praying to the Lord. For this child did I pray; and the Lord hath granted me my petition which I asked of Him. Therefore I also have lent him to the Lord; all the days of his life he shall be lent to the Lord.' And they adored the Lord there. And Anna prayed and said: 'My heart hath exulted in the Lord, and my horn is exalted in my God. My mouth is enlarged above my enemies, for I have rejoiced in Thy salvation. There is none holy like unto the Lord, for there is none other beside Thee, and there is none mighty like unto our God . . . The Lord maketh poor and maketh rich. He bringeth down and lifteth up . . . He shall give Dominion unto His King, and shall exalt the horn of His Christ" (1 Kings ii. 1–10).

Fulfilment.—"And after the days of her purification according to the law of Moses were accomplished, they carried Him to Jerusalem to present Him to the Lord, as it is written in the law of the Lord, every male opening the womb shall be called holy to the Lord, and

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to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons.

"And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the Temple. And when His parents brought in the child Jesus to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said: 'Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of Thy people Israel.'

"And His father and mother were wondering at those things, which were spoken concerning Him. And Simeon blessed them, and said to Mary His Mother: 'Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted, and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed'" (S. Luke ii. 22–35).

5. The Finding of Our Lord in the Temple

Type.—"'Why, thinkest thou, does my son tarry, or why is he detained there?' . . . But his mother wept, and was quite disconsolate, and said: 'Wo,

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wo, is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity? We having all things together in thee alone, ought not to have let thee go from us.' And Tobias said to her: 'Hold thy peace, and be not troubled, our son is safe.' . . . But she could not be comforted, but daily running out, looked round about, and went into all the ways by which there seemed any hope that he might return. . . . And while she watched him coming from that place, she saw him from afar off and presently perceived it was her son coming" (Tobias ix. and x.)

Fulfilment.—"And the child grew, and waxed strong, full of wisdom; and the grace of God was in Him. And His parents went every year to Jerusalem at the solemn day of the pasch. And when He was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him.

"And it came to pass, that after three days they found Him in the Temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His mother said to Him: 'Son,

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why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing.' And He said to them: 'How is it that you sought Me? did you not know that I must be about My Father's business?' And they understood not the word that He spoke to them.

"And He went down with them, and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men" (S. Luke ii. 40–52).

THE FIVE SORROWFUL MYSTERIES

I. THE PRAYER AND AGONY IN THE GARDEN

Type.—"And he (Elias) went forward one day's journey in the wilderness, and sat down under a juniper tree, and requested for his soul that he might die, and said: 'It is enough for me, O Lord; take away my soul, for I am no better than my fathers.' And he cast himself down, and slept in the shadow of the juniper tree. And behold an Angel of the Lord touched him and said to him: 'Arise and eat!' . . . And the Angel of the Lord came again a second time and touched him, and said to him, "Arise, eat; for thou hast yet a great way to go.' And he arose and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mountain of God, Horeb" (3 Kings xix.)

Fulfilment.—"And Jesus came with them into a

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country place which is called Gethsemani; and He said to His disciples: 'Sit you here till I go yonder and pray.' And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them, 'My soul is sorrowful even unto death; stay you here, and watch with Me.' And going a little further, He fell upon His face, praying, and saying, 'My Father, if it be possible, let this chalice pass from Me, nevertheless not as I will, but as Thou wilt.'

"And He cometh to His disciples, and findeth them asleep, and He saith to Peter, 'What, could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.' Again the second time, He went and prayed saying: 'My Father, if this chalice may not pass away, but I must drink it, Thy will be done.' And there appeared to Him an angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground. And He cometh again, and findeth them sleeping, for their eyes were heavy.

"And leaving them, He went again; and He prayed the third time, saying the self-same words. Then He cometh to His disciples, and saith to them: 'Sleep ye now, and take your rest, behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me.'

"As He yet spoke, behold Judas, one of the twelve,

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came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people" (S. Matt. xxvi. 36–42; S. Luke xxii. 43–44; S. Matt. xxvi. 43–47).

2. The Scourging at the Pillar

Type.—"And the Lord said to Satan: 'Hast thou considered my servant Job, that there is none like him in the earth, a man simple and upright; and fearing God and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.' And Satan answered: 'Skin for skin, and all that a man hath he will give for his life; but put forth Thy hand and touch his bone and his flesh, and Thou shalt see that he will bless Thee to Thy face.' And the Lord said to Satan: 'Behold he is in thy hand, but yet save his life" (Job ii. 1–7).

Fulfilment.—"But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: 'Whether will you of the two to be released unto you?' But they said, 'Barabbas.' Pilate saith to them: 'What shall I do then with Jesus that is called Christ?' They say all: 'Let Him be crucified.' The governor said to them: 'Why what evil hath He done?' But they cried out the more, saying: 'Let Him be crucified.' And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his

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hands before the people, saying: 'I am innocent of the blood of this just man, look you to it.' And the whole people answering, said: 'His blood be upon us, and upon our children.' And so Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him" (S. Matt. xxvii. 20–25; S. Mark xv. 15).

3. The Crowning of our Lord with Thorns

Type.—"And Abraham saw behind his back a ram amongst the thorns, sticking fast by the horns, which he took and offered for an holocaust" (Gen. xxii. 13).

Fulfilment.—"Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band. And stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying, 'Hail, King of the Jews.' And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him" (S. Matt. xxvii. 27–31).

4. Our Lord carrying His Cross

Type.—"God said to Abraham: 'Take thine only begotten son Isaac, whom thou lovest, and go into the land of Vision; and there thou shalt offer him

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for an holocaust upon one of the mountains which I will show thee. So Abraham, rising up in the night, saddled his ass; and took with him two young men, and Isaac his son; and when he had cut the wood for the holocaust, he went his way to the place which God had commanded him. And on the third day he saw the place afar off. And he said to the young men: 'Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped we will return to you.' And he took the wood and laid it upon Isaac his son, and he himself carried in his hands fire and a sword. And as they two went on together Isaac said to his father: 'My father. . . . Where is the victim for the holocaust?' And Abraham said: 'God will provide himself a victim for an holocaust, my son'" (Gen. xxii. 1–8).

Fulfilment.—"Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: 'Behold your king.' But they cried out, 'Away with Him, away with Him, crucify Him.' Pilate saith to them, 'Shall I crucify your king?' The chief priests answered, 'We have no king but Cæsar.' Then therefore he delivered Him to them to be crucified.

"And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha. And as they led Him away, they laid hold of one

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Simon Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

"And there followed Him a great multitude of people, and of women who bewailed and lamented Him. But Jesus turning to them said: 'Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children; for behold the days shall come, wherein they shall say: "Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck." Then shall they begin to say to the mountains "Fall upon us," and to the hills "Cover us." For if in the green wood they do these things, what shall be done in the dry?'" (S. John xix. 13–17; S. Luke xxiii. 26–31).

5. The Crucifixion and Death of our Lord

Type.—"And it shall be a lamb without blemish. . . And the whole multitude of the children of Israel shall sacrifice it in the evening" (Exod. xii. 5, 6).

Fulfilment.—"And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink, mingled with gall. And when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet saying, 'They divided my garments among them, and upon my vesture they cast lots.' And they sat and watched Him, and they put over His head His cause written, 'This is Jesus the King of the Jews.'

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"Then were crucified with Him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying, 'Vah, Thou that destroyest the Temple of God, and in three days dost rebuild it; save Thy own self; if Thou be the Son of God, come down from the cross.' In like manner also the chief priests with the scribes and ancients mocking said, 'He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said, "I am the Son of God."' And the self same thing the thieves also that were crucified with Him, reproached Him with.

"Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lamma sabacthani?' that is, 'My God, My God, why hast Thou forsaken Me?' And some that stood there and heard, said, 'This Man calleth Elias.' And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink; and the others said: 'Let be, let us see whether Elias will come to deliver Him.'

"And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two, from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His

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resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, 'Indeed this was the Son of God'" (S. Matt. xxvii. 33–54).

THE FIVE GLORIOUS MYSTERIES

1. The Resurrection

Type and Forecast.—"'Rabbi, we would see a sign from Thee.' To whom He replied, 'An evil and adulterous generation seeketh a sign, and no sign shall be given to it except the sign of Jonas the prophet. For as Jonas was in the belly of the whale three days and three nights, so the Son of Man shall be three days and three nights in the heart of the earth' (Matt. xii. 39).

"'Destroy this temple, and in three days I will rebuild it.' . . But He spoke of the temple of His Body" (John ii. 19–21).

Fulfilment.—"In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake, for an angel of the Lord descended from heaven, and coming rolled back the stone, and sat upon it. And his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead

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men. And the angel answering, said to the women: 'Fear not, you: for I know that you seek Jesus who was crucified. He is not here, for He is risen, as He said. Come, and see the place where the Lord was laid. And going quickly tell ye His disciples that He is risen; and behold He will go before you into Galilee; there you shall see Him. Lo, I have foretold it to you.' And they went out quickly from the sepulchre with fear and great joy, running to tell His disciples" (S. Matt. xxviii. 1–8).

2. The Ascension

Type.—"And as they went on walking and talking together, behold, a fiery chariot and fiery horses parted them both asunder; and Elias went up by a whirlwind into heaven" (4 Kings ii. 11).

Fulfilment.—"And He led them out as far as Bethania, and lifting up His hands He blessed them. And it came to pass, whilst He blessed them, He departed from them and was carried up to heaven. And while they were beholding Him going up to heaven, behold two men stood by them in white garments; who also said, 'Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven.' Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey" (S. Luke xxiv. 50–51; Acts i. 10–12).

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3. The Coming Down of the Holy Ghost

Type.—"For all the people saw the lightnings, and the mountain covered with smoke, and heard the words and the sound of the trumpet; and terror-stricken and overcome with fear, they stood at a distance, saying to Moses: 'Speak thou to us and we will hear, and let not the Lord speak to us, lest perhaps we die.' And Moses said to the people: 'Fear not, for God is come to prove you, that His fear might be in you, and that you should not sin'" (Exod. xx. 18).

Fulfilment.—"And when they were come in they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren.

"And when the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

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"Now there were dwelling at Jerusalem, Jews, devout men out of every nation under the heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying, 'Behold are not all these that speak Galileans? And how have we heard, every man, our own tongue wherein we were born?'" (Acts i. 13–14, ii. 1–8).

4. The Assumption

Figure.—"I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow whom I desired; and his fruit was sweet to my palate. He brought me into the cellar of wine, he set in order charity in me. Stay me up with flowers, compass me about with apples, because I languish with love. His left hand is under my head, and his right hand shall embrace me. Behold my beloved speaketh to me: 'Arise, make haste my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. The fig-tree hath put forth her green figs; the vines in flower yield their sweet smell.

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Arise my love, my beautiful one, and come'" (Canticle of Canticles ii. 1–6, 10–13).

Fulfilment.—"To-day the sacred and living Ark of the God of life which conceived the Creator of all in the womb, rests on the temple of the Lord which is not built with hands. David, her father, rejoices, and with him the Angels sing in choirs, the Archangels praise her, the hosts of heaven glorify her, the principalities exult, the powers rejoice, the dominions wish her joy, the thrones keep high festival, the cherubim extol her, the seraphim proclaim her glory. To-day Eden receives the living Paradise of the New Adam, in whom condemnation ends, in whom the tree of life hath been planted, and in whom our nakedness is covered" (Sermon of S. John Damascene on the Death of Mary. Quoted in the Roman Breviary of the Feast of the Assumption).

5. Coronation of Our Lady in Heaven

Type.—"And the king loved her (Esther) more than all the women; and she had favour and kindness before him above all the women; and he set the royal crown upon her head, and made her queen" (Esther ii. 17).

Fulfilment.—"And the seventh angel sounded the trumpet; and there were great voices in heaven, saying: 'The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever. Amen.' And the four and twenty

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ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying: 'We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because Thou hast taken to Thee great power, and Thou hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst render reward to Thy servants the prophets, and the saints, and to them that fear Thy name, little and great, and shouldst destroy them who have corrupted the earth.' And the temple of God was opened in heaven; and the ark of His testament was seen in His temple, and there were lightnings, and voices, and an earthquake, and great hail. And a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." (Apocalypse xi. 15–19, xii. 1).

We may close this chapter with the words with which it opened. When, in the spirit of faith, I take my bead-string into my hands, and forgetting for the nonce that the world has grown old by well-nigh two thousand years, and that some thousands of miles lie between me and the Eastern lands sanctified by the visible presence of the Incarnate Word, I travel on the wings of thought and love to the days when He "walked this earth" and to the places in which "He was seen by men,"—truly O Lord, "Thy word is a lamp to my feet, and a light to my path" (Ps. cxviii. 105).

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CHAPTER V

THE ROSARY A MENTAL PRAYER

We have said already that meditation on the mysteries of the Rosary is an essential condition for gaining the many Indulgences granted by successive pontiffs to this venerable Devotion. What is this but to repeat in other words that the Rosary, to be the Rosary, must be a mental prayer? If it ceases to be a mental prayer, it fails to be the Rosary. It may be a prayer—a vocal prayer—it is not the Rosary.

Pope Benedict XIII., in confirming the Indulgences granted by his predecessors to the members of the Rosary Confraternity, did so on condition of their "accustoming themselves to *meditate upon the Most Holy Mysteries of our redemption* according to the object of the institution of the Rosary" (*Pretiosus*, May 26, 1727). In the form of blessing the beads, the priest prays that *they* may receive an abundance of grace who in using them "shall devoutly pray *as they contemplate the Divine Mysteries*." To put the matter beyond every shadow of a doubt Pope Leo XIII., in his recently published "Apostolic Constitution"[1] for "the future ordering and governing" of the Rosary Confraternity, expressly lays down this law. "We hereby reiterate what the Apostolic See has previously decreed (S.C.I. August 13, 1726), namely, that the *Meditations must be made* on those

[1] See page 128.

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Mysteries of Man's Redemption which have become by long use known as 'the Mysteries of the Rosary,' *and to meditation on these alone are the Indulgences attached*" (N. xiii.)

"In all thy ways think on Him, and he will direct thy steps" is the wise advice of one of the wisest of men, whose wisdom came from the All-wise (Prov. iii. 6). Under the Mosaic Dispensation God gave, what to us seems a curious command to His people, with a view of lifting up their minds to Him. "The Lord also said to Moses: Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribbons of blue. That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes, going astray after divers things" (Numb. xv. 37–39). And truly, if we can at times avoid following our "own thoughts and eyes, and going astray after divers things" of earth, if, with the Psalmist we can say: "Mine eyes have looked unto Thee before the morning, that I might think upon Thy words" (cxviii. 148), "I have lifted up mine eyes unto the hills from whence my help shall come" (cxx. 1), "To Thee have I lifted up mine eyes, who dwellest in the heavens" (cxxii. 1), we shall not wander far from God in the practice of our life.

It is they who do not lift up the eyes of the soul to the hills, to Him who dwells in the heavens, who fail to reach the hills and see not Him who is the Alpha and Omega, the beginning and the end. They fall,

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instead, upon the plains, they grovel on earth, they are carnal-minded and worldly, they are both *in* the world and *of* the world, and so, not being "clean of heart," they do not "see God." If Adam in the hour of his strife had thought, or, in Scripture language, had "lifted up his eyes," how different a world this might have been! We might have escaped the "labour and toil," the "thorns and thistles," and the multiplied "sorrows" of which we read in Genesis, and of which we experience the reality in our daily lives. If in the days when the Ark was a-building the people would have listened to the preaching of Noe, and have lifted up their thoughts to heaven, these "mighty men of old, men of renown," might have been spared, and the "waters of the great flood" might never have fallen upon the earth, and "all things upon the earth" might never have been "consumed." If the people of Sodom and Gomorrah and the wicked cities, had only meditated upon God's eternal law of justice and truth, "the cry of Sodom and Gomorrah" would not have been "multiplied," their "sin" would not have "become exceedingly grievous," Abraham would not have seen "the ashes rise up from the earth as the smoke of a furnace" and "the cities of that country destroyed." If in our Lord's lifetime, when He spoke, the Scribes and Pharisees had only thought upon His words and let them bear fruit in their lives, they would never have heard that terrible word of denunciation, of only two letters indeed, but of such deep import: "Wo." If in after days men would but have "entered into them-

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selves and meditated upon the love of God" instead of following their "own thoughts and eyes and going astray after divers things," heresies and heretics would not have sought to tear the seamless robe of Christ, and sin would not have "crucified Him anew."

"With desolation is all the land made desolate, because there is no one that considereth in his heart" (Jer. xii. 11), is an old-world word, but it is as true in the new world of to-day as in the old one of nearly three thousand years ago. It is as true nineteen hundred years after Christ's coming, as it was six hundred years before He came. The plaint of the ancient seer was the clarion note of distress and warning sounded by the early Christian preacher, later by middle-age saint, and now by the twentieth-century apostle. "Therefore their way shall be as a slippery way in the dark; for they shall be driven on and fall therein" (Jer. xxiii. 12).

Here was the meaning of the institution of the Rosary. "Thou shalt preach this Devotion," Our Lady said to her chosen Apostle, "and thou wilt obtain an abundant harvest of souls." The Rosary had to lead men to think, to lift up their eyes to the hills, to Him "who dwells in the heavens." The beads, like the fringes of Israel's garments holding ribbons of blue, were intended for a reminder to men of the ways of God. The Albigensian heresy was based upon errors which were not only un-Christian but anti-Christian, and which aimed at the very existence of Christianity and the subversion of the Christian law; and the Albigensian heresy was infect-

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ing some of the fairest provinces in Christendom. Christianity had to be re-preached. The Christian virtues had to be re-taught. Christ Himself had to be re-born in the minds and hearts, in the lives and ways of so-called Christians. "There hath stood one in the midst of you whom you know not," S. John the Baptist might have cried out in Languedoc, in Toulouse, in the north of Italy, and the south of France, in the twelfth and thirteenth centuries, as he cried out in "the country about the Jordan," in the days of Our Lord Himself. The mission of the Rosary was to make men know Him, to make them think about Him, to make them meditate upon His life, His ways, His virtues. From knowing Christ, the Rosary had to teach them to love Him. "In my meditation a fire breaks out" (Ps. xxxviii. 4). Then from loving Him, they had to be brought, in the expressive word of S. Paul, "to put on Christ," to lead Christ-like lives. This, in a word, was the Apostolate of the Rosary.

In what better and more simple manner can learned and ignorant alike be brought to "look upon Jesus the Author and Finisher of faith, who having joy set before Him, endured the Cross, despising the shame; and now sitteth at the right hand of the throne of God" (Heb. xii. 2), than in the mysteries of the Rosary? The Joyful Mysteries as a faithful mirror reflect "Jesus the Author and Finisher of faith"; the Sorrowful Mysteries in their five life-like pictures, portray Him to us "enduring the Cross and despising the shame"; the five Glorious Decades reveal

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Him to us "sitting at the right hand of the throne of God."

"He that cometh to God must believe that He is, and is a rewarder of them that seek Him" (Heb. xi. 6). In our meditations on the Rosary mysteries, these are the lessons we learn, these are the truths that are brought home vividly to our minds, these the acts of faith, and consequently of confidence and love, which are evoked from the Christian soul.

(*a*) In saying the *Joyful Mysteries* we can—nay, if we are to gain the Indulgences, we *must*—meditate upon the Incarnation. We must make our act of faith that "He is," that He is God, and yet that He is truly man, "conceived of the Virgin Mary." When the Archangel Gabriel said, "Hail, full of grace, the Lord is with thee . . . the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore the Holy that shall be born of thee shall be called the Son of God," and Mary added, "Behold the handmaid of the Lord; be it done unto me according to Thy word," we must believe that He came on a message of mercy and love, a message which began with His visit to the unborn John, and which He gave through life to men, till the hour when rising from the mountain He ascended to "My Father and your Father, My God and your God." We acknowledge Him to be true God and yet true man, "born of the Virgin Mary," on Christmas night in the lowly stable. We remind ourselves that He came for "man and man's salvation," offering Himself for us in the Temple when

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only a child, an offering which He "consummated" on Calvary on the Altar of the Cross. We profess our faith in Him as the divine Teacher, His mission beginning as early in His life as the age of twelve, when He taught the Doctors of the law, rather than learned from them, in the Temple, and ending only on Olivet, nay, continuing to this day and unto all days, even to the consummation of the world, in His divinely guided church.

(*b*) In saying the *Sorrowful Mysteries* we may—nay, if we are to gain the Indulgences, we *must*—realise that "He is," that He is the Redeemer, that He "has loved us and washed us from our sins in His blood, and made us a Kingdom and Priests to God and to the Father" (Apoc. i. 5). We have, in our meditation, to bring home to our minds, and through our minds to our hearts, and through our hearts to our lives, the circumstances of the Redemption, the scenes of His passion, the depths of His sorrow, the fathomless abyss of His love. We have to think of Him in the garden in an agony of grief, with His body bathed in a sweat of blood, and His "soul sorrowful unto death." We must look at Him, in spirit, in the courtyard, tied to a pillar and scourged, and then crowned with thorns and treated as a mock King. We have to follow Him in thought as He carried His cross through the streets of the Deicide City. And then, with Mary and Magdalen, and John, we have to stand at the foot of the Cross, listen to His piercing cries of heartbroken, heartbreaking grief; we have then to see Him die. With the Centurion we

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exclaim: "Of a truth this was the Son of God," and we re-echo the word of S. John, "See what manner of charity the Father hath bestowed upon us that *we* should . . . be the sons of God" (1 Ep. iii. 1). Thus in our "meditation a fire breaks out," the fire of human love enkindled by the fire-divine and therefore infinite charity.

(*c*) In the *Glorious Mysteries*, in fine, we may—nay, if we are to gain the Indulgences, we *must*—think of Him, not simply as the God made man, nor yet as the Redeemer of Men, but as the Rewarder, the "Rewarder of them that seek Him," of them that are true to Him who is "the Truth," who follow Him who is "the Way," and who live by Him who is "the Life." The Glorious Mysteries of the Rosary, revealing to us the triumph of Jesus Christ over sin, over death, and over hell, and preaching to us that the triumph of Christ is the triumph of the Christian, naturally inspire us with confidence and grateful love. We see Him rise from the dead. What does that resurrection tell us? "Christ rose, the first-fruits of them that sleep" (1 Cor. xv. 20). The resurrection of Christ is the pledge of the resurrection and ultimate triumph of the true Christian. We stand with the Apostles on Olivet and see Him "taken up." The angel suggests a point for our meditation: "Why stand ye looking up to heaven? This Jesus shall so come again." Our Lord gives us another point: "It is expedient for you that I go . . . I go to prepare you a place . . If I go not, the Holy Ghost will not come; if I go, I will send Him to you." The Holy

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Ghost comes, comes to stay, comes to prepare us for that "place," comes to abide with his Church for ever, comes, in a word, for us. And if Mary is assumed into heaven, is it not in our nature that she is assumed? Is it not our nature lifted up? Is not her assumption the harbinger of our assumption? And are not the assumed hands lifted up in pleading prayer, and is not the human voice of Mary making intercession for us, and is not the heart, once pierced with a sword of sorrow, now burning with love for us? She is crowned Queen—Queen of whom? Of Angels? Yes, and of men! Again "in my meditation a fire breaks out"—this time the fire of a grateful, thankful love.

Thus is the Rosary a mental prayer, is and *must* be. It is consequently an antidote to irreflection, a remedy against irreligion; an antidote and a remedy very near to every man's hand. Any one, every one, can say the Rosary; any one, every one, can think of the mysteries of faith. And as in the thirteenth century it caused the dark clouds of the Albigensian heresy to be lifted and the light of truth to be revealed, and as it dispelled the heavy mists of sin which overhung the earth as though with a death pall, so will it now in this twentieth age, when heresy is still rampant and sin is still in revolt against God. It will, if men will only listen to its teaching, meditate upon its preaching, and carry out its lessons in their life.

Let no one say, "I cannot meditate." As well might he say, "I cannot think and I cannot love";

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for meditation is simply thinking and loving. First comes the thought, and from the thought the fire. Meditation enlightens the mind, and the spark from the enlightened mind sets the heart on fire. It was so in S. Dominic's days; as S. Pius V., a son of S. Dominic, expresses it: "Christian people *inflamed by these meditations* and prayers became changed into other men, the darkness of heresy disappeared, and the light of the Catholic faith was revealed" (*Consueverunt*, Sept. 17th, 1569). So may it be in our day and in our land, if only we meditate and pray. We can all meditate; we all do meditate every day and almost all the day. Only we do not concentrate our thoughts; we let them "go astray after divers things"; and when we do concentrate our thoughts, our eyes are not lifted up to God.

Savonarola, in his instruction on "the Lord's Prayer,"[1] tells us what meditation means: "We ought to proceed to meditate upon these most holy words, and like the Apostles to rub the ears of corn in our hands, that we may cast away the husk and find the real grain; and when we have found it we must crush it, as it were with our teeth, so as to get the goodness out of it, and make a delicious kind of food out of it. Whoever meditates often . . . with faith, humility, and sincerity of heart, will advance wonderfully in understanding and love, and will never fail to obtain some fruit." S. Francis of Sales, in his "Introduction to a Devout Life," is

[1] Recently translated into English and published by the "Catholic Truth Society."

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equally encouraging. "This is nothing else (he writes) but to represent to your imagination the whole of the mystery on which you desire to meditate. For instance, if you would meditate upon Our Lord on the Cross, you should imagine yourself to be upon Mount Calvary, and that you see there and hear all that was done or said at Our Lord's passion. Or, if you will, imagine that in the very place where you are they are crucifying Our Saviour, in such a manner as the Evangelists describe . . . now by means of the imagination we shut up our spirit within the mystery which we mean to meditate upon, to the end that it may not run hither and thither, even as we shut up a bird in a cage, or as we tie a hawk by her leash so that she may abide on the hand." He then goes on: "After the work of the imagination follows the work of the understanding, which we call meditation; and this is no other thing but one or more considerations made in order to stir up our affections to God and the things of God . . . If your spirit find a sufficient relish, light, and fruit in one of the considerations, stay there without going further; doing as the bees which never leave the flower so long as they find honey to be got out of it."

Having described the work of the imagination, and then of the mind in meditation, the Saint speaks of the breaking out of the fire in the meditation, *i.e.* the work of the heart: "Meditation produces good motions in the will or affinitive part of the soul: such as the love of God and of our neighbour, the desire of heaven, zeal for souls, imitation of the life

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of Our Lord, &c." (Part ii., ch. iv. v. vi.). Apply all this to a mystery of the Rosary. *Imagine* the scene or the subject of the mystery. *Think* about it till the heart is stirred to affection. Then let the *heart* speak to God in love, in sorrow, in compassion, in promise of greater earnestness and zeal. You have then meditated upon the mystery. And "blessed is the man that shall continue in wisdom, and shall meditate on His justice, and in his mind shall think of the all-seeing Eye of God" (Eccl. xiv. 22). "He shall be like a tree which is planted near the running waters, which shall bring forth its fruits in due season. His leaf shall not fall off; and all whatsoever he shall do shall prosper" (Ps. i. 2, 3).

The condition of meditation upon the mysteries is an imperative one. The Sacred Congregation of Indulgences speaks with no halting voice. Four decisions may well be borne in mind:—(1) The one we have already given at page 65. (2) It is not necessary to specially *announce* or *pronounce* the mystery before each decade, but *meditation* upon it suffices (S.C.I. July 1st, 1839). (3) Much less is it necessary to introduce the name of the mystery into the *Ave*,[1] but a *mental meditation* suffices at the time that the *Pater* and the *Aves* are said (S.C.I. July 1st, 1839). (4) The little meditation may be made either immediately before or immediately after, or during the saying of the decade of *Aves*, but the meditation must be morally united to the saying of the prayer. The mental and vocal prayer must be one

[1] This is done in some parts of Germany.

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prayer, as soul and body are one (S.C.I. July 1st, 1839).

"The prayer of him that humbleth himself shall pierce the clouds. And till it come nigh he will not be comforted; and he will not depart till the Most High behold" (Eccl. xxxv. 21).

CHAPTER VI

THE ROSARY AN APOSTOLIC TEACHER

THE Rosary is not only a prayer; it is a sermon. When S. Dominic preached Mary's message to earth he promulgated a Devotion, but he did something more—he founded a fruitful Apostolate. The Rosary lifts up the mind and heart to God, and that is prayer; it has a further mission, it instructs the mind and inflames the heart, it keeps alive in the soul the knowledge and love of God. It prevents men from forgetting the great truths of redemption, and it hinders the fire of charity from being extinguished. When we "bid the beads," as our forefathers used to call saying the Rosary, we feed the mind with the thoughts of God and the heart with the spirit of divine charity, and so through faith and love we influence the Christian life. This is one of the fruits of the Rosary as a mental prayer; we have to carry the lessons taught by the mysteries of redemption into the practical duties of our everyday life. S. Francis of Sales in the "Introduction to a Devout Life," which we ventured to quote in our last chapter,

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says: "This is the great fruit of meditation, without which it is oftentimes not only unprofitable but hurtful; for virtues meditated and not practised sometimes puff up the spirit and the heart, and make us think that we are such indeed as we have resolved to be, which without doubt is true when our resolutions are lively and solid. . . . We must therefore by all means try to practise them, and seek all occasions, little or great, of putting them into execution. For example, if I have resolved to win by mildness the spirit of those who offend me, I will seek this very day an opportunity to meet with them and lovingly to salute them; or if I cannot meet them, at least to speak well of them, and pray to God in their favour" (Bk. ii. ch. 8). If we do not follow this salutary advice of the Saint, who was the pattern of gentleness, our meditation will have been so far in vain.

> "What do we then? If far and wide
> Men kneel to Christ, the pure and meek,
> Yet rage with passion, swell with pride,
> Have we not still our faith to seek?"

In a former chapter we spoke of the Rosary as an "epitome of the Gospel"; we may go further and say that it is as well a compendium of theology, of dogmatic theology and of moral, or, better perhaps, of mystic theology—the theology which teaches us to know God and the theology which leads us to be united to Him; the theology both of faith and of love.

The whole of Christian dogma rests upon the Incarnation, as the superstructure of a building de-

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pends upon the foundation. "Dissolve Christ" and you dissolve Christianity. Deny the Incarnation and every Christian truth falls with it. The Incarnation is the root of the Christian tree, all other Christ-like or Christ-taught virtues are as branches growing upon that tree. The priesthood, the sacraments, the Christian sacrifice are the fruits of the tree which was planted at Nazareth and then grew and spread out its branches into all lands and all times.

Grace, again, which is at once the supernatural life and the life-giving principle of the redeemed soul, is the outcome of the Incarnation. "In Him was life, and the life was the light of men. . . . He was full of grace and truth. . . . and of His fulness we all have received and grace for grace. . . . Grace and truth came by Jesus Christ" (John i.). As in the first Adam we all forfeited grace, so in the second Adam we all recovered that which we had lost. This was the hope of the prophets from the beginning, and the Incarnation was the realisation of their confidence. It is our Christian inheritance. We receive it from Christ our Lord. Eternal life itself depends upon the Incarnation. "This is life eternal, to know Thee the only true God, and Him whom Thou hast sent, Jesus Christ" (John xvii. 3). "If in this life only we have hope in Christ, we are, of all men, the most miserable" (1 Cor. xv. 19). From Him we hope for Eternal life. "As in Adam all die, so also in Christ all shall be made alive" (*Ibid.* 22). The mysteries of the Rosary are the mysteries of life and grace. Each reveals to us a source of grace, each

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opens out to us a fountain of life. Everything depends upon the Incarnation; and the Rosary is the revelation, or the re-revelation, of the Incarnation. The thought of the Incarnation runs through each of the fifteen mysteries, as the blood through the veins of a man, giving life, and light, and truth to all. So that in saying the Rosary we are learning lessons of truth, and life, and light. Especially when we say the five Joyful decades are we kept in touch with the doctrine of the Incarnation and the truths which flow in limpid streams from that perennial source of life and light. If the woman who touched only the hem of Our Lord's garment was healed, and the dead daughter of Jairus lived as soon as the living Hand of Jesus had taken hold of the dead hand of the girl, surely we who, in the regular saying of our Rosary are in constant contact with the Incarnate Word, must receive of His fulness; surely "grace and truth" must come to us "through Jesus Christ."

Then we have the great and stupendous work of the Redemption commemorated in the Sorrowful decades, and the lessons of love which it ever preaches to us with an eloquence as uncompromising as it is sacred, nay divine. To fix one's eyes for a moment upon an uplifted image of the crucified Saviour is an appeal to the heart. To gaze upon the painted or sculptured "stations" which represent to us the sufferings of the Man of Sorrows, is a silent sermon, more eloquent than words. So is it a lesson of love, and an inspiration of gratitude, to "look upon Jesus"

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in the Sorrowful mystery of the Rosary—to gaze upon the prostrate Figure in the Garden with the "soul sorrowful unto death"; to see the divine Victim tied to the pillar that His bones may be laid bare by the scourge; to watch Him as He sits in the courtyard crowned, not with laurels, not with roses, but with long, sharp, cruel thorns; to follow Him, the true Isaac, through the streets of Jerusalem carrying the wood upon which He is to die; to stand with Mary and John at the foot of the Cross, and see Him die—truly this speaks as no cold, dry, ink-stained treatise on the Redemption could. When we say our Sorrowful Mysteries, Calvary is not a place thousands of miles away across deserts and seas; the Crucifixion is not a hard dry fact of a history that is old; Redemption is not an event which happened two thousand years ago. No. The work is still going on. The Precious Blood is still flowing. Calvary is before our eyes. We see the uplifted Cross, the pierced hands and Feet, the open Side. We hear the feeble voice now praying for pardon for His foes, now commending His Mother to S. John, now crying "I thirst," and then resigning His soul into His Father's Hands, till it was to rejoin the Body on the bright Easter Day. Thus does the Rosary keep our faith in the Redemption a living faith and draw from us, as from Thomas, when he too saw the mark of the nails in Hands and Feet and the wound made by the spear in the riven Side, the confession of our faith and love: "My Lord and my God!"

If there is another dogmatic truth which in-

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fluences for good the life of man on earth, it is the reality of Our Lord's Resurrection and Ascension, and then, as the sequence of His going, the coming of the Holy Ghost. The doctrine of Eternal life is based upon our faith in the risen life of Jesus Christ. Our faith in the infallible guidance of the Church is the corollary of the mystery of Pentecost. The Rosary, when it teaches us to say: "I believe in the coming of the Holy Ghost," leads us on to another article of our Creed: "I believe in the Catholic Church," in which the Holy Spirit ever dwells. When again it draws from us the profession: "I believe that Jesus Christ the third day rose again from the dead," it gives us a divine certainty in adding: "I believe in the Resurrection of the body and life Everlasting. Amen."

So that we may say that, as the Rosary is the summary of the Gospel and the compendium of theology, so is it a *résumé* of our Catholic Creed. The fifteen mysteries are fifteen dogmatic sermons, or treatises, on the belief of a Christian man; they are perpetual monitors, reminding us of the twelve articles of the Apostles' Creed. When we say the first five of the fifteen, we profess our faith in the early articles of that Creed which tell of Jesus Christ being "conceived by the Holy Ghost, born of the Virgin Mary." As we dwell upon the next five, we also confess that He "suffered under Pontius Pilate, was crucified, dead, and buried." When, in fine, we repeat the last five decades of the fifteen, we glory in His triumph, in that "He rose again from the dead,

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He ascended into Heaven, sitteth at the right hand of God the Father Almighty." Then as the natural and logical sequence of all, we "believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and life Everlasting. Amen."

Thus is the Rosary the "propagator of Christianity," as it was styled by Pope Urban VIII. Where it is preached and its doctrines are taught, Christianity prevails; where it is neglected and falls into desuetude, Christianity languishes. S. Francis Xavier bore witness, that where the image of Our Lady was put side by side with the crucifix the savages were won to the faith, but where this was omitted the preaching of the Gospel failed to win them. Since God decreed that His Divine Son should be "conceived by the Holy Ghost," and be "born of the Virgin Mary" we cannot separate the mother and the Son, and we may not preach the Incarnation without Mary. The Dominican Apostle of the Mexican Indians in the sixteenth century, Father Gonzalo Luzero, evangelised the savage tribes by means of the Rosary. He had the mysteries painted on banners, which he displayed to his rough and uncultured audience, whilst he explained to them their meaning, and thus led them to believe in the truths of the Christian Creed. Through the instrumentality of the Rosary, again, the Dominican missionaries in Japan, a century later, won many of the natives to the belief in "the only true and living God, and Him whom He sent, Jesus Christ." Blessed

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Alphonsus Navarette, who was martyred in that country in 1617, held a Rosary and a cross in his hands as he knelt to receive his death-blow. In the Great Martyrdom," which took place five years later, out of fifty-seven who received the crown of conquest, twenty-eight were members of the Rosary Confraternity. It is interesting to add, as evidence of what we have been saying, that when on S. Patrick's day in the year 1865, missionaries once more were able to enter Japan, although no priest had been there for two hundred years, they found many thousands of Christians who had "kept the faith," and had preserved the sacrament of Baptism. They found as well—was this the secret of the preservation of the faith practically intact?—traces of the Rosary. The faithful Christians had a book containing meditations on the mysteries of the Rosary, and a picture, which was held in great veneration, representing the fifteen events which gave gladness, sorrow, and glory to the world, and which are known as the mysteries of the Rosary.

Ireland, Poland, and Spain, with other Catholic lands, are living witnesses, if evidence be needed for what is such a palpable fact, that countries which are faithful to the Rosary remain true to the Catholic faith. The Incarnation, the Redemption, the faith in the Eternal life of Glory, are the groundwork of Catholic truth, and these three mysteries, although in reality "these three are one," are the Gospel of the Rosary. Pope Leo XIII., in his Encyclical letter of September 22nd, 1891, cites this influence of the

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Rosary on the religious life of nations, as an incontestable, historical truth. "Nor may we let pass unnoticed the especial Providence of God displayed in this Devotion; for through the lapse of time religious fervour has sometimes seemed to diminish in certain nations, and even this pious method of prayer to fall into disuse; but piety and devotion have again flourished and become vigorous in a most marvellous manner, when, either through the grave situation of the commonwealth or a pressing public necessity, general recourse has been had—more than to all other means of obtaining help—to the Rosary; and thus it has been reinstated in its place of honour on the altars. But there is no need to seek for examples of this power in a past age, since we have in the present a signal instance of the same."

In his Encyclical of the following year the Sovereign Pontiff repeated this evidence in other words: "We may be permitted to say that with individuals, with families, with people who honour the Rosary, we need have no fear that either ignorance or error will destroy faith."

CHAPTER VII

THE ROSARY A CHRISTIAN PREACHER

THE Rosary, besides perpetuating through the ages, the dogmatic teaching of the Church, appealing as it does to the intellect of man, carries on the Apostolic mission of preaching, by appealing to his

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conscience and moral sense. It is a preacher as well as a teacher. As a teacher it tells him what he is to believe; as a preacher it makes known to him what he has to do. As a teacher it is a professor of theology; as a preacher it inculcates Christian morality. It leads man to the knowledge of the life of Christ, and then to the following of His ways, the practice of His virtues, the imitation of His life amongst men. The same may be said in its degree of the life of His Divine Mother. Pope Leo XIII. reminds us of this: "Lest the consciousness of our natural weakness should discourage us, when we contemplate the example given to us by Christ, who is God as well as man, at the same time that we are called upon to meditate upon Him, the example of His most Holy Mother is also put before our eyes and proposed for our meditation. The Rosary reveals to us, for our encouragement, Mary as the pattern of all virtues. In thinking of her we are not overawed by the glory of the Divinity; but rather, attracted by the fact that she shares with us a common nature, we strive with confidence to imitate her ways" (Encyc., 1892). Lacordaire has summed this up with great precision: "The Rosary is the great book in which both the priest and the man of the world, if they know how to read it, will learn better than anywhere else, reformation of life and the science of the saints. For Christians the first of all books is the Gospel, and the Rosary is the Gospel in brief."

One of the "motives" of the Incarnation, if we

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may apply so human a word to so divine a work, was that He who became incarnate might be our guide. For this He became man. S. Leo the Pope says very well: "Unless He had been true God He could not have applied the needed remedy; unless He had been true Man He could not have given men an example" (Serm. 1, *De Nativ.*). Man was in want of a guide; he had lost his way in his wanderings from God, and he had no one upon whom he could rely to lead him back into the right path. S. Augustine's well-worn word explains the reason: "Man could not be followed, God could not be seen. In order therefore that we might have One whom we could see and could safely follow, God became man" (Serm. 22, *De Nativ.*). "Man could not be followed." Where was there, before the advent of Jesus Christ, any man whom men could in all things follow? Abraham, whose faith is extolled by S. Paul and who is called "the Father of the living?" There is a stain in his life, his great faith notwithstanding. David, "the man after Mine own heart?" He was not in all the events of his life "after God's own heart." Solomon the wise, perhaps the wisest of men? With all his wisdom he became a fool, and although he did not "say in his heart there is no God," he acted as if he thought so, since there cannot be two Gods or many Gods, and yet he went after strange ones. "God could not be seen," He was invisible to the fleshly eye of man, and seen only by the eye of faith. The mystery of the Incarnation solved the difficulty "God became man," a visible

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man, a man who could, and did, give an example which could be seen and could be followed. Another Gedeon, He said to His followers: "What you shall see me do, do you the same" (Judges vii. 17). Another Judas Maccabeus, He passed over the torrent first, that others might be encouraged to follow. Now the Rosary records what Our Lord did, how He lived, what were His principles, what His conduct, what His virtues, what His life. We who say the Rosary have, as artists, to study the model, and then reproduce it in our lives; as sculptors, we have to meditate upon the design, the "pattern," which He has left us, and then copy it in our ways, carry it out in our thoughts, our words, our deeds. We have to think His thoughts, and follow His ways, and do His will. The Rosary tells us what these were. The object of the Christian is to reproduce Christ's life in his own, to make his own life Christ-like. "Show me, O Lord, Thy ways and teach me Thy paths. Direct me in truth and teach me, for thou art God my Saviour" (Ps. xxiv. 4, 5). He shows us His ways, and teaches us His paths, He directs us in truth, and teaches us when we say the Rosary.

Take the unitive or "theological virtues," as they are generally called, because they unite us to God. It is true we do not learn either faith or hope from Our Lord's life; for faith and hope are "the substance of things hoped for, the evidence of things that appear not" (Heb. xi. 1), and in Our Lord there was the fulness both of vision and posses-

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sion. He believed in nothing, because He saw everything; He hoped for nothing, because He possessed all things. Still we learn lessons of faith in the mysteries of the Rosary—from Mary, from the Apostles, from the disciples, from the holy ones whose lives were interwoven with the life of Jesus Christ. Then, too, the great and fundamental doctrines of faith are proposed to us in each of the fifteen mysteries of faith. Our faith is strengthened and our hopes confirmed in the manifestation of His power, at Bethlehem, Nazareth, on Calvary even, and then at the tomb, and on Olivet, and in the Upper Chamber. But oh! how our love, our charity, is intensified as we say our Rosary. In the Joyful decades we cannot but exclaim, with S. John (1 Ep. iii. 1): "See what manner of charity," &c. In the Sorrowful mysteries we see love poured out in blood, as we remember the word of Jesus: "Greater love than this no man hath, than that he should give his life for his friends" (John xv. 13). And in the triumphs of Christ we see His love providing for the triumph of the Christian. He rises from the dead, "the first-fruits of them that sleep" (1 Cor. xv. 20). He ascends to heaven: "If I go, I will prepare you a place" (John xiv. 3). The Holy Ghost comes down as He had promised: "I will send Him to you," and "He shall abide with you" (John xvi. 7). The assumption of His Holy Mother once more, and her coronation in His kingdom, are not these mysteries a pledge of our future glory? are they not a forecast of what is to be, when the empty thrones are filled, and the harps that are hanging

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silent upon the willows by the waters of Babylon are awakened to sweet music, and the voices that are now hushed in a strange land shall sing the songs of Sion, and *we* shall be assumed into heaven and crowned by the Eternal King?

The Rosary mysteries, once more, are as mirrors in which we see reflected, with divine clearness, the moral virtues which go to make up the perfection of the Christian and saintly life. Take all of them, or take any of them, you will see them all there, exemplified in the life of Christ, and manifested for the imitation of the Christian, who ought to be "another Christ."

(*a*) *Humility* is the foundation of our spiritual building, without which, like a crazy temple, it must topple down. You find it in every decade. The Incarnation is the mystery of deepest humility—the Highest becomes the Lowest, the Greatest the Least, the All-Wise a Child, the Mighty God a weak Babe; you see it in the angel's presence at Nazareth, in the journey over the hilly land; at Bethlehem you have evidence of it, even though the angels sing "Glory"; then twice in the Temple. In the Sorrowful mysteries it is all humility—from the Garden to the Mountain, one prolonged, unbroken act of deepest humility and humiliation. Even in the triumphs, commemorated in the Glorious decades, you meditate upon the exaltation of the Humble. Mary, too, is revealed to us throughout as the humble "handmaid of the Lord," like the little delicate flower hiding herself in a valley under the sheltering care of the branches of some

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apparently stronger tree. And if we see her lifted up and crowned, it is only because God "regarded the humility of his handmaid." *Therefore* "all generations call her blessed" (Luke i. 48).

(*b*) *Obedience* again, the twin virtue of humility, which is born with it at the same birth and of the same mother, grows with it, gains or loses strength with it, dies or lives with it—obedience is to the Rosary mysteries what the thread is to the woven web. Our Lord came—why? "That I should do Thy will, O my God" (Ps. xxxix. 9). "Not My will, but Thine be done" (Luke xxii. 42) was the motto of the divine life on earth, beginning at Nazareth, then seen at Bethlehem, then in Egypt, then for thirty years at Nazareth "subject to them," then culminating on Calvary when "He was made obedient unto death, even to the death of the Cross" (Phil. ii. 8). What a lesson for a world so impatient of all restraint, so rebellious of spirit, so full of self-seeking and self-love.

(*c*) *Detachment* and poverty of spirit. "Blessed are the poor in spirit," He said (Luke vi. 20), but before He preached it by word He preached it by example of life. The stable, the poor mother, the working-man as foster father, the poor cottage, the disciples who were men of the people, the nakedness on the Cross, the burial in a borrowed grave. Surely all this, which won the heart of S. Francis, meant espousals and fidelity to "Ladye Poverty." Another sublime lesson to a world which, to-day, after nearly two thousand years of Christian preaching,

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and innumerable instances of Christian practice, is still found at the foot of Sinai worshipping a golden calf, instead of being on Calvary adoring the crucified Saviour, who "being rich, became poor for (their) sakes; that through His poverty (they) might be rich" (2 Cor. viii. 9).

(*d*) *The spirit of prayer* is the subject of fifteen sermons, preached with an eloquence beyond the eloquence of eloquent men, by the great Christian preacher, the Rosary. The very beads imply prayer. "To bid the beads" means to say our prayers. The bead-string is the instrument on which we count our prayers. The material Rosary, made holy by the Church's blessing, is a reminder to us that we should pray; it speaks to us of prayer. Then the words we say, which come not from the roof of the mouth only, but from the root of the heart, are the best of prayers—divine one, angelic another, saintly a third, and all holy. Then the mysteries all tell of prayer. Mary is at prayer when the angel comes to breathe a prayer, which prayer is repeated in thousands of places by millions of lips every day. At the Visitation, Mary, under the inspiration of the Divine Spirit, utters the canticle which has become one of the Church's favourite prayers, the sublime "Magnificat," which forms part of the priest's daily office three hundred and sixty-five days each year. At Bethlehem we have the recorded prayer of the angels, and the prayers of Mary and Joseph are registered in heaven. In the Temple we are "in the house of prayer to all generations" and we listen

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to the plaintive parting prayer of the venerable priest, the "Nunc Dimittis," which tells of peace because his eyes have seen salvation. In the Garden of Olives we have the mystery of prayer. From the Courtyard, the streets of Jerusalem, Calvary, prayers go up to heaven to move the Hand which moves the world; it is the "voice of the Lord in power . . the voice of the Lord which breaketh the cedars . . the voice of the Lord which divideth the flame . . which shaketh the desert, yea the desert of Cades" (Ps. xxviii.). The triumphs of Jesus Christ are triumphs of prayer, scenes of prayer, answers to prayer: Resurrection, Ascension, the coming of the Holy Spirit, the exaltation of Mary—all are miracles and mysteries of prayer. The subject is in itself an endless one—the lessons, the teaching, the preaching of the Rosary, the virtues shown forth in its mysteries, the eloquence of example which runs through them all.

But we must bring this chapter to an end. Nor can we do so more appropriately than in the words of the great Pontiff of the Rosary, with whose thoughts we began (Leo XIII.): "It is impossible that we can take into our careful consideration these evidences of the immense love of our Redeemer for us without our hearts being inflamed with gratitude and love. The very strength of faith will become so great that, the human heart being touched to the quick, and the mind enlightened by these truths, that faith will move him to walk in the footsteps of Christ, will cause him to overcome all obstacles in the way, and

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will gently force him to cry out with the Apostle: 'Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus Our Lord' (Rom. viii. 35–39). 'I live, yet not I, but Christ liveth in me' (Gal. ii. 20). 'For the charity of Christ presseth us' (2 Cor. v. 14)."

CHAPTER VIII

THE ROSARY A VOCAL PRAYER

S. THOMAS AQUINAS defines prayer as "the lifting up of *the mind and heart* to God." Prayer then is essentially a spiritual effort, the uplifting of the intellect and will, the outpouring of the soul to God. Still this outpouring may come through channels, this uplifting may be manifested through the outward sense—through the eye, the hand, the lips, and the tongue. We read of Our Lord that "He lifted up His eyes to heaven." That was a prayer. The mind and heart sent their message to heaven through the organ of vision. The upward glance was a prayer reflecting, as it did, the lifting up of the soul. Of Moses we are told (Exod. xvii. 11) that when "he lifted up his hands, Israel overcame; but if he let

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them down a little, Amalec overcame." The raising of the hands of God's servant was the channel through which he sent his message to his Master.

When we offer up to God, through the intercession of the Divine Mother, the Devotion of the Rosary, it is essential, as we have said and repeated, that it should be the upraising of mind and heart. The imagination pictures the mystery and reflects it as in a mirror to the mind; the mind dwells upon it, and moves the heart to sorrow, to joy, or to love. It is the work of the three powers of the soul: the memory recalling the scene, the intellect ruminating upon it, the will being drawn by the thought to God. All this is true; but the body and the bodily senses have part in the worship of God. We kneel or we stand, we sit or we walk. The very position of the body is an outward offering to God prompted by the inward spirit. We take our beads into our hands and pass them, bead by bead, through the fingers, counting the *Aves* as we say them, so as to prevent our minds from going astray. The very movement of the fingers is part of our service of God. Above all, we use our tongues and our lips in giving expression to our thought and our wish, and so it becomes an oral or vocal prayer. Indeed without the vocal prayer, we could not have the Rosary. Were we to meditate, with sealed lips and silent tongues, upon the five or fifteen mysteries, we should have made five or fifteen meditations, we should not have said the Rosary. The very word *saying* the Rosary implies this. The Devotion is not *thinking* the Rosary, but *saying* it.

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The Rosary is a happy combination of the prayer of the mind and the heart with the prayer of the external senses. The lips and tongue are the servants carrying the thoughts of the mind and the affections of the will. They are the messengers of the soul bearing its aspirations to the Most High. The Psalmist, in many places in the glorious psalms, calls upon creation to worship God with external sense. "Sing to the Lord a new canticle" (Ps. cxlix. 1), "Sing to our God upon the harp" (Ps. cxlvi. 7), "Praise Him with sound of trumpet, praise Him with psaltery and harp, praise Him with timbrel and choir, praise Him with strings and organ" (Ps. cl. 3, 4.), are all expressions which justify external prayer. But justification is not called for. Our Lord Himself preached vocal prayer. "When you pray *say:* 'Father hallowed be Thy Name'" (Matt. vi. 9). He not only preached it by word but also by the more forcible eloquence of example. At the tomb of Lazarus, in the upper chamber on the eve of His sorrow, in the garden of His agony, and on the Cross, the thoughts of His mind, and the affections of His sacred Heart found expression in words, and in words the most beautiful that mind could conceive or lips utter. These were vocal prayers. The external prayer, however, if it is to live and move and rise above earth to heaven, must be borne aloft on the two wings, the mind and the will. S. Bernard speaks of this union: "Prayer and contemplation must necessarily be united together in such sort that they are blended one with the other" (Serm. part ii., *Pasch*). S. Thomas in his

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Summa, lays this down as a need of the spiritual life. It is necessary that meditation shall be the source of devotion, inasmuch as man in his meditation conceives what he brings forth and offers to God in his outward service ($2^{da.}$ $2^{dae.}$ lxxxii. 3).

The vocal prayers generally, if not universally, used in the Devotion of the Rosary are: (1) The *Pater*, (2) ten *Aves* for each mystery, (3) the *Gloria Patri* at the end of each decade, (4) the *Salve* followed by the versicle and prayer given at page 253, at the end of five or fifteen mysteries. These are said as a rule; but the only prayers which are really and essentially necessary for the gaining of the Indulgences of the Rosary are the *Pater* and ten *Aves* for each mystery, or fifteen *Paters* and one hundred and fifty *Aves* for the entire Rosary, accompanied by the meditation (*Acta S. Sedis pro Soc. S. Rosarii*, vol. i. N. 115). S. Pius V., the Dominican Pope, in his most useful and instructive Bull *Consueverunt* (Sept. 17th, 1569), puts it thus concisely: "The Blessed Dominic, under the inspiration of the Holy Ghost, as it is piously believed, invented (*excogitavit*) that most beautiful and holy, and yet most convenient and easy method of prayer which is called the Rosary, or Psalter of the Blessed Virgin Mary; in which the ever blessed Virgin is addressed in the words of the *Angelic Salutation* one hundred and fifty times, according to the number of the psalms in the Psalter of David; and to each ten a *Pater* is added; the whole being accompanied by certain meditations which bring before the mind the whole life of Our Lord Jesus Christ."

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Thus the Rosary essentially consists of (1) one hundred and fifty *Aves*, (2) fifteen *Paters*, and (3) meditation upon the fifteen mysteries. This too is the ruling of the Congregation of Indulgences, to which it belongs to legislate upon this and kindred subjects.

The following are some of the decisions of the "Congregation," or of approved authors, with regard to the vocal prayers of the Rosary, which may be found *passim* in the *Acta S. Sedis* referred to above:—

(*a*) It is not necessary to say a *Pater* or *Credo* and three *Aves* on the beads which are usually found on the little pendant from the corona or circle of beads of five, ten, or fifteen mysteries which form the Rosary properly so called.

(*b*) The *Gloria Patri*, although usually and very appositely said at the end of each decade, need not be said in order to gain the Indulgences; though, of course, the practice of saying it, is much to be commended. In offering the Rosary for the dead, it is quite allowable to substitute the versicle: "Eternal rest give unto him (or them), O Lord," and the response: "And let perpetual light shine upon them" (*Acta*, vol. i. N. 116).

(*c*) It is not even necessary, though it is highly commendable, to announce (if saying the Rosary publicly), or to enunciate (if saying it privately), the subject of each mystery, as is generally done, thus: "The first Sorrowful mystery, the Prayer and Agony of Our Lord in the Garden." Meditation upon the mystery suffices (S.C.I. July 1st, 1839). Again, how-

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ever, we repeat; it is better, much better, for wise reasons to do so, both in the public and the private recital of the Rosary, especially in the public recitation.

(*d*) The Indulgence of 2025 days given for each *Ave* said as part of the Rosary (*i.e.* provided a decade is said at the time), is really given for devoutly pronouncing the Holy Name of *Jesus* (at the end): "Blessed is the Fruit of Thy womb, *Jesus*" (S.C.I. March 29th, 1886).[1]

(*e*) The Rosary may be said in any language (S.C.I. Dec. 29th, 1864).

(*f*) To gain the Rosary Indulgences, the one who says it must intend to say part of the Rosary—*i.e.* it would not suffice to hold the beads in the hands and say a few *Paters* and *Aves* without any thought of the Rosary or its mysteries (S.C.I. May 29th, 1841).

(*g*) Though there is no formal and authoritative decision on the point, it is held by approved authors that, (1) if any one, through carelessness or forgetfulness were to omit one or two *Paters* or *Aves*, he would not lose the Indulgences; (2) neither would he if he were distractedly to add one or two to the decade (*Acta*, vol. i. N. 119, 120).

(*h*) The Rosary may be said alternately with one or more companions, in the same manner as clerics may say their office, one saying the "Hail Mary" and the other, or others, answering "Holy Mary" (S.C.I. Feb. 29th, 1820).

[1] See the history of this Indulgence in little Booklet "The Rosary Confraternity," published by the "Catholic Truth Society."

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(*i*) The fifteen decades of the Rosary ought to be said by the members of the Confraternity of the Rosary each week. They may, however, gain some Indulgences if they omit part of the Rosary, or even the whole—*e.g.* they may gain the plenary Indulgences for assisting at the procession and receiving Holy Communion on the first Sunday of the month. Some Indulgences also, but not all, may be gained if only part of the Rosary is said in the week (*Acta*, vol. i. N. 122, 123, 124).

(*j*) In order to gain *each and all* (*omnes et singulas*) of the Indulgences granted to the saying of the Rosary, a third part—*i.e.* five mysteries—should be said at a time. This however, does not apply to the fifteen mysteries which a member of the Rosary Confraternity has to say each week to fulfil his obligation. These may be divided into more than three parts—*e.g.* he may say one, two, or three decades at a time. But this applies only to the fifteen decades said as *the weekly obligation rosary*. Other five decades, which are said over and above the five of weekly obligation, must not be divided, *if all the Indulgences are to be gained* (S.C.I. Jan. 25th, 1858).

(*k*) Though it is not ordered by His Holiness, Pope Leo XIII. has expressed a wish (*Nobis in optatis esse*) that (1) in every cathedral church the Rosary should be said *daily*, and that (2) in parochial (*curialibus*) churches it should be said at least on all feast days (*saltem singulis diebus festis*); (3) the Holy Father also most earnestly exhorts (*hortamur*

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atque obsecramus) all Catholics to say the Rosary every day (*Litt. Encyc. Salutaris ille*, Dec. 24th, 1883). Pope Pius IX. specially recommended the daily public recitation of the Rosary, either in the church or in all Christian homes, and granted Indulgences to those who took part in it (S.C.I. Jan. 22nd, 1858).

The vocal prayers of the Rosary we have called channels through which the soul sends its aspirations to heaven, and messengers of the mind and heart carrying their thoughts and affections to God. In selecting a channel, or in choosing a messenger, we are wise if we make choice of the best, the brightest, the fleetest of foot, and the surest of reaching the goal. In the Rosary the messengers are well and wisely chosen. Better they could not be, for we make use of the messengers chosen by the King Himself, and the message we send is sent in His own divinely appointed words.

(*a*) The *Pater*, as we were taught in our childhood days, and again in our riper years, is "the best of all prayers." It is "*The Lord's Prayer*" *par excellence*, taught by Him, sanctified by Him, said by Him, and ever by His children held most sacred. "The most perfect prayer," S. Thomas calls it in his *Summa Theologica* ($2^{da.}$ $2^{dae.}$ *Quaest.* lxxxiii. art. ix.). He quotes S. Augustine as saying "we can ask nothing beyond what is contained in the Lord's Prayer," and then he goes on to show how true this word is. We pray for the advancement of God's glory: "Hallowed be Thy Name"; that we may share in His glory:

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"Thy kingdom come"; that we may take the right way of furthering the interests of His Kingdom and of participating in its glory: "Thy will be done on earth as it is (done) in heaven"; that He would strengthen us and aid and help us to the attainment of this great end: "Give us this day our daily bread"; that He would remove from our path everything which might impede us in our effort to reach Him: "Forgive us our trespasses, as we forgive them that trespass against us; lead us not into temptation, but deliver us from evil, Amen." Savonarola, in his beautiful Commentary on the Our Father, to which the reader is referred,[1] says: "Of all prayers inspired by the Holy Ghost, this holds the foremost place, for it excels all others in many things which we cannot find united in any other prayer" (p. 32). "We may use it," he adds, "without fear of erring, since it was composed by One who is All-wise; its petitions are equitable and just; the arrangement of the petition is most perfect; though short, it is full of meaning; and it is very pleasing to God. We ought to say this prayer with great devotion and attention, meditating day by day upon its words. In it are contained all knowledge of the spiritual life, and the fulness and sweetness of the gifts of God, and by means of it we obtain wonderful fruits" (p. 34).

(*b*) The *Ave* again, upon which the Dominican S. Thomas is said to have preached every day during an entire Lenten season, ranks after the *Pater*, being, if

[1] A translation is published by the "Catholic Truth Society" at a trifling cost.

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not a divine, at least a heavenly prayer. Savonarola treats of it clearly, devoutly, and withal with theological precision: "It was inspired by the Holy Ghost, and was composed partly by the Angel Gabriel, partly by S. Elizabeth, and partly by Holy Church." He calls it: "This most sweet prayer, with its word of greeting, 'Ave' or 'Hail' to Mary who was 'full of grace,' the 'priceless treasure,' the 'priceless jewel, the splendid light, the garment of the soul,' the 'manna which enables us to walk with ease through the desert of the world.'"

(*c*) The *Gloria Patri* with which we end each decade, is a Doxology of praise to the Blessed Three, as beautiful in its simplicity and as theological in its exquisitely measured terseness as it is venerable in its age, coming down as it does from the earliest ages of Christian times. It carries with it the beautiful aroma and the sweetness of primitive Christian, and therefore Christ-like, days. It is to be found, almost identically as we have it to-day, in the "Acts of the Martyrs." The "Glory be to the Father, and to the Son, and to the Holy Ghost," probably suggested by the words in which Our Lord bade His disciples administer the Sacrament of Baptism, goes back at all events to the third or fourth century, although the latter part, "As it was in the beginning," may be of later date.

(*d*) The *Salve Regina*, which is generally said at the end of the five or fifteen mysteries, has always been held in loving veneration in the Dominican Order. It was a favourite prayer of S. Dominic. It

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was said after the Compline of the Divine Office in his lifetime; and it is recorded in his life that Our Lady once appeared to her saintly liegeman, and made herself known by saying: "I am she whom you invoke every evening; and when you say 'Eja Ergo advocata' (turn thou, O most gracious advocate, thy merciful eyes towards us), I prostrate before my Son for the preservation of this Order." It has a special place in the Dominican Liturgy, always being said at the conclusion of the Divine Office. The readers of this book who have ever assisted at Compline in the church of a Dominican Community cannot fail to have been edified by a distinctive feature of that service—the singing in procession of the *Salve Regina*. This custom of *singing* the *Salve* processionally was introduced by the successor of S. Dominic in the government of the Order, B. Jordan of Saxony. In S. Dominic's time it was only said or recited; but in the Chapter held in Paris in the year 1226 (only five years after S. Dominic's death), and over which Blessed Jordan, the Saxon, presided, it was ordered to be sung by the Brethren as they went in procession to the statue or altar of the Mother of God. It is the Dominican "Good-night" to Our Lady. It is sung too, where and when possible, at the death-bed of one of S. Dominic's children, to close "the evening" when there is "weeping," and to usher in the "morning" when there is gladness. In the *Études sur les temps primitives de l'Ordre de S. Dominique* (book 4), by Père Danzas; also in "The History of S. Dominic" and in "The Spirit of

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the Dominican Order"—both from the graceful pen of the late Mother Frances Raphael, known in the literary world as *Augusta Theodosia Drane*—are to be found some very charming and refreshing stories and legends of Dominican devotion to the *Salve*, and of choice spiritual graces and blessings granted by Heaven in answer to this beautiful and touching prayer. It is a most fitting salutation to Mary before we end the Rosary, her favoured and favourite Devotion.

(*e*) The concluding prayer with which we finish our Rosary explains itself, and is an object lesson on the spirit on which the Rosary should be said:—

"*V.* Queen of the Most Holy Rosary, pray for us.

"*R.* That we may be made worthy of the promises of Christ.

"Let us pray.

"O God, whose only begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life; grant we beseech Thee, that, meditating upon these mysteries, in the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen."

We have meditated upon the mysteries of "the life, death, and resurrection of God's only begotten Son," upon the Incarnation and upon the Redemption. We have seen the virtues which the mysteries reveal and the promises which they unfold. What now remains? To "imitate what they contain"; that so carrying out

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in our daily life the lessons taught by the Rosary we may obtain the grace in time and the glory in eternity which they promise, and this through the prayers of Mary, and the merits of Mary's Son—"through Christ our Lord. Amen."

CHAPTER IX

THE ROSARY AND THE CHRISTIAN LIFE

AFTER all that has been said about the Rosary as a spiritual or mental prayer, as a meditation, or rather a series of meditations, upon the sublime truths of revelation, and as a contemplation of the fundamental mysteries of the Incarnation, the Redemption, and the future life of glory, we are naturally led on to conclude this subject of the Rosary as a Devotion with the thought of the untold influence upon the spiritual and supernatural life of the world which it must have had in the past, which it exercises to-day, and which it must have in the future, if we of to-day, as loyal apostles, hand it down with reverence to those who are to take our place when we have gone.

Influence it must have; it could not be otherwise. Popes have borne willing witness that where the Rosary has been cherished and loved, faith has flourished and piety has prevailed. How *can* it be otherwise? It is related of S. Mary Magdalen of Pazzi that, when only a little child, she would cling to her mother's robe as she walked home from church after her mother had received Holy

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Communion, because she felt an indescribable something which gave her pleasure come from the dress. The Gospel story of the woman in the crowd is instructive. She "came behind Him (Jesus) and touched the hem of His garment. For she said within herself: 'If I shall but touch His garment, I shall be healed.' But Jesus turning about and seeing her, said: 'Take courage, daughter; thy faith has made thee whole,' and the woman was made whole from that hour" (Matt. ix. 21, 22). Of others, too, it is related: "And they besought Him that they might touch but the hem of His garment, and as many as touched were made whole" (Matt. xi. 36). In the Acts of the Apostles again we are told that, "they brought out the sick into the streets, and laid them on their beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities" (Acts v. 15). When we say our Rosary in the spirit of faith we are in the presence of Jesus Christ, not touching the hem of His garment, not basking in the shadow of His Apostle, but speaking to Him, thinking of Him, listening to Him, learning from Him, loving Him, and being loved by Him in return. How can we commune with Our Lord, and with His Divine Mother, and not come from the audience, as Moses came from the mountain, reflecting the light of Heaven, if not upon our face, still upon our inmost soul? How think of Him and speak to Him, as we do in saying our beads, without becoming better and holier from the spiritual contact?

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"With the holy, thou wilt be holy; and with the innocent man, thou wilt be innocent" (Ps. xvii. 26). If in our meditation we "ascend upon the cherubim, and fly upon the wings of the wind" (*ibid.* 11), and our "conversation is in heaven" (Phil. iii. 20), how can our thoughts be all carnal, and our ways all of the earth, earthly?

If, in our thought, we soar above this valley, and stand upon the mountain top, whether of Bethlehem, Calvary, or Olivet, and breathe in the pure fresh air of heavenly mysteries, will not our breast dilate spiritually and our heart beat faster with supernatural emotions of faith, confidence, and love? The mind will be cleansed by the sublime truths as they filter through in heavenly streams; the heart will expand with tender love coming to our heart from the heart of Christ; the lips will be made holy by the sacred words of inspired prayer; the very fingers will quiver under the blessing which comes to them from the beads which have been sanctified by the Church, even as the sweet perfume comes from the rose; the whole being will be lifted up, and with Mary we shall exclaim: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For He that is mighty has done great things to me, and holy is His name" (Luke i. 46, 47, 49). As we have said in a former chapter, faith, hope, and charity *must* grow in the spiritual life, if we are constantly in touch with the mysteries which inspire and beget them. If we are frequently in our Rosary, "looking upon Jesus, the Author and Finisher of our Faith,"

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the virtues of His life must be reflected upon our ways, as Peter's shadow upon the sick, and we *must* rise to a higher level. We cannot think of the life and ways of Christ, in a simple, childlike spirit of faith, without becoming more Christ-like, more simple, more obedient, more patient, more forgiving, more "meek and humble of heart."

King Casimir II. of Poland had learnt this lesson when he wrote to the general of the Dominican Order: "I venerate your habit, and I kiss your hands, as I beg of you to send me Preachers of the Rosary to reform my people." Popes and saints alike have borne willing witness to this reforming power. First, its truths and its prayers lift up the individual; and thus, through the individual, the moral life of a nation is improved. So that, it has often been remarked, nations which have been loyal in their devotion to the Rosary, have remained true to the faith and love of God. Witness Ireland, Poland, Italy, and Spain. On the other hand, nations which have sold their Rosary for the mess of pottage, have fallen from the heights to the depths.

For now well-nigh seven hundred years, the Rosary has been in Christendom,—and, thank God, it is still to-day, even in our unbelieving age, even in these days of calm, calculating unbelief,—as "a beam in darkness," as a ray from the sun, as a messenger of mercy from Heaven, as an Apostle sent from God, as an angel of love coming from the Divine Throne. The Rosary has in our own day, under the zealous influence of Pope Pius IX. and Pope Leo XIII., risen to a re-

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newed life of vigour and strength. The Rosary, which is the Gospel meditated, as well as the sweetest hymn of praise to Jesus and to Mary, has become the daily companion of the learned and of the simple. The Rosary has become the instructor of the child in the mysteries of Christianity; the consoler of the afflicted; the treasure of the poor; the monitor of the rich; the companion of the missioner; the prayer of the religious; the crown of the martyr. The Rosary has become the emblem of truth, and the type of charity. The Rosary is placed on the child in its cradle, and on the aged in his agony. The Members of the Confraternity of the Holy Rosary people at once the Church militant, the Church suffering, and the Church triumphant; clothed with their white scapular, they form the majestic army of the Queen of Heaven. Thus surrounded with the prayers of her children, she is as the Tower of Strength hung round with the bucklers of the Valiant.

Saints upon the hills, and ordinary Christians in the valley of the spiritual life, cowled monks and active apostolic priests, cloistered nuns and devout lay-women, Bishops, Cardinals, Popes, have, all through these seven ages, sometimes with greater zeal sometimes with less earnestness, according to the spirit of the times, vied with each other both in their personal love of the Rosary and in their propagandism of this beautiful and spiritual health-giving Devotion.

S. Charles Borromeo said "that he depended upon it almost solely for the conversion and sanctification of his diocese"; similar has indeed been the convic-

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tion of each successive saint since first the Queen of Heaven revealed this Devotion to the Church. Bishops and parish priests throughout the whole world have vied with one another in promoting the Holy Rosary in the dioceses, the colleges, and the parishes under their pastoral care. Founders of Religious Orders have, almost without exception, either commanded or earnestly recommended the daily recital of the Rosary. The Benedictines, represented by men venerable even amidst an Order so glorious in its traditional sanctity and learning, speedily adopted this Devotion in their ancient cloisters. The Carmelites delighted to repeat that they had received from the Dominican Order both their later rules and their Rosary; thus uniting in a double bond of union the cloistered and the Apostolic Order of Our Lady. The Franciscans, ever ardent in their love for Jesus Christ, made their rough-hewn wooden chaplets, and preached over the world at once poverty and the beads of their Immaculate Mother. The Servites, inspired by similar motives, wore the beads, according to the testimony of one of their venerable writers, as the best badge of that servitude which is the only true liberty. The first Fathers of the illustrious Society of Jesus, taught at once by the words and example of their founder, invariably propagated everywhere the Devotion of the Rosary, and like S. Francis Xavier, who generally used the touch of his chaplet as the means of healing the sick, they would often, on approaching those distant lands where zeal and charity bore them, raise aloft their Rosary and with it

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bless the strange and barbarous people, who were to be conquered by that love of Jesus and of Mary, of which the Rosary must ever form the most complete type. S. Philip, called by Popes the Apostle of Rome, and now invoked by so many loving hearts as the Apostle of England, ever stands before us, whether in history or in picture, with that chaplet which seems to belong to him as much as his miracle-working, disinterested, and tender charity. S. Vincent of Paul, when training a fresh Order to win souls to Christ by considering themselves the lowest, when so many delighted to regard them as amongst the highest, especially instructed those who joined his Order to depend more upon their beads than upon their preaching, in Missions to the people, and in retreats to the Clergy and to students. And at the present time who is there throughout these three countries, we might almost say throughout Europe or America, in whom devotion to the Rosary has not been created or increased, by the disciples of S. Alphonsus, the Evangelists of this later age, or by those apostolic congregations which, under the name of the Passion, or of Mary, or of Charity, have won so many souls to God. In the Religious Communities of women, amidst the almost countless varieties of grace and of charity, we shall find the old Rosary of Our Lady like a bond of devotional unity amongst all.

Amongst the faithful the Rosary has ever maintained its place; other Rosaries or beads have been invented in pious imitation of those taught by Our Lady, and have been either condemned by the

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Church, or tolerated, or at length permitted and even indulgenced; but the faithful have ever caught the spirit of the Church, and clung with traditional reverence and love to the Devotion which, taught from Heaven, alone amongst all, presents to the mind and to the heart the entire of the Christian life. Who does not remember in early days old-fashioned beads, treasured amidst faithful families as memorials of times of danger and of persecution? A venerated priest who lately died at Rome in the odour of sanctity declared that the faith had been preserved in Ireland solely by the devotion of the ancient people to the Rosary. The Venerable Curé d'Ars declared emphatically that in this century it was the Rosary which restored religion in France: and we all know how, by the testimony of saints, nay, of Our Blessed Lady herself, it was the preaching of the Rosary which at two terrible periods reanimated and saved the faith of Southern Europe.

Moreover, the Sovereign Pontiffs have invariably applied to the Rosary some epithet only bestowed on objects deserving the highest veneration; it is called by them "very holy," "most holy," "most sacred."

Neither can we be surprised when we consider how powerfully the heart is affected by frequent meditation on the Incarnation, the Childhood, the Passion, and the risen Glory of our Lord. How great must be the benefit to the soul when such practical meditations are offered up under the invocation of the Queen and the Mother, and joined with the recital of prayers so precious as the *Pater* and the

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Ave! The *Pater* taught by Our Lord Himself containing the compendium of all virtues, the *Ave*, the compendium of all mercy, inspired by the Holy Ghost, and first pronounced by an Archangel at the moment of the Incarnation.

The arm of the Lord is not shortened, nor is His hand less strong. "With His right hand He will cover them, and with His Holy arm He will (still) defend them" (Wisd. v. 17). He will defend them, too, with the same weapon from the assaults of error, heresy, and sin. He will cover them with the same protecting mantle of truth and love. The Rosary is as powerful for good, as efficacious in the preaching of truth, as fruitful in the engendering of virtues in the hearts and lives of men to-day, as it was in the days of S. Dominic, of Blessed Alan, and of S. Pius V. This is why Pope Leo XIII. has so often, during the last two decades of years during which he has sat on S. Peter's chair, urged upon bishops and priests to propagate it amongst their people, and has impresssed upon bishops, priests, and lay-people of every degree, to let it enter into the very bone and sinew and veins of their spiritual life. "It is our ardent wish," he writes to the Catholic world, "that this Devotion may be restored to the place of honour; in the city and in the village, in the family and in the workshop, in the homes of the rich and of the poor; that it may be to all a cherished Devotion, and a noble profession of their faith, and a sure way of winning for our souls the mercy of God" (Encyclical, Sept. 8th, 1894).

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PART II

THE ROSARY CONFRATERNITY

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PART II

THE ROSARY CONFRATERNITY

CHAPTER I

THE ROSARY CONFRATERNITY

1. THE Rosary Confraternity is an Association of Catholics who are united together by a spiritual, and in most instances even by an invisible, bond of faith and love. Though unknown to each other they are to be found in thousands and hundreds of thousands in every country of the Catholic world.[1] The object of the union, or pious association, is each member's own personal sanctification first, then the sanctification of their fellow-members, and then of their fellow-men. The bond which unites the members is prayer —the vocal and mental prayer which constitute the holy Rosary.

[1] In the register of one church alone in England (Haverstock Hill, London), between the year 1873 and the year 1900 there were entered 72,047 names; and in the register of one Confraternity alone in Ireland (S. Saviour's, Dublin), in the same period of years over 100,000 names were inscribed. Add to these the names registered in the many other churches in England, the thousands of other churches in Catholic Ireland, in America and Australia, in France, Italy, Spain, Poland, Germany, Holland, Belgium, and the other countries of Europe, and it will be seen that the Confraternity is an Army of prayer.

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The members undertake, though not of course under pain of sin, even though venial, to say the fifteen mysteries of the Rosary each week, at any time, in any place, and for any intention, as each member may wish. There are no public meetings prescribed, no general communions of the members in a body, no public prayers, no obligations of any kind which bind them to any duty at any particular time. Consequently any one—every one—may join. Most of the Popes for hundreds of years have belonged to it; in its ranks there have been and are Cardinals, Bishops, and Priests unnumbered. Religious men and religious women far from finding it a hindrance to their Community observances, whether they be cloistered or leading an active life in the world, find that it is a spiritual help. Laymen and laywomen, members of other Confraternities or Guilds, of whatever kind, will find nothing, no prayers, no duties, which are incompatible either with their daily avocations as men and women in the world or with the practices of their Confraternity or Guild. Indeed, when the Confraternity under the patronage of Our Lady was begun in Cologne in the year 1576, Gaspard Grosperus, the then Apostolic Legate, only approved of it on this condition: "Let no one be admitted to this sodality who has not already joined the Rosary Confraternity of the Friars Preachers; for we wish this sodality to be incorporated (*quoddam membrum*) with that Confraternity." Gregory XIII., at the instance of the General of the Society of Jesus, confirmed this injunction in his Constitution, *Cum sicut accepimus*,

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of April 1st, 1577. The members thus added to the Indulgences of their own Society the vast number granted to the Rosary Confraternity.

Members of Sacred Heart Confraternities could not do better than imitate their example and belong to the Rosary Confraternity as well, and so meditate each week upon those sublime mysteries which gave joy, sorrow, or triumph to the tender, loving heart of their Lord. Members of the "Holy Family" will live under the sheltering roof of Nazareth with the Dwellers in the humble home, and keep themselves in frequent converse with Jesus and Mary, yes and Joseph too, if they say their Rosary every seven days. Children of Mary could hardly give their Mother greater joy than by joining the hundreds of thousands of her other children, spread all over the world, and uniting with them in thinking of her in the fifteen principal events of her most eventful life, and speaking to Her Son and to herself every week in the fifteen *Paters* and the one hundred and fifty *Aves* which form the Devotion which is pre-eminently her own. Those who belong to "Our Lady's Guild of Ransom" have here a richly indulgenced prayer, "the queen of indulgenced prayers," which they may apply, with all its unmeasured treasures of grace, to the work of England's conversion, dear to every Ransomer's heart. So with the members of other sodalities and societies, of whatever ilk or name; they may join this one without in any way interfering with their own. For, as we shall have to say later on, the only obligation of the members of the Rosary Con-

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fraternity is, to say each week the fifteen decades of the Rosary, dividing them as they choose, when, where, and how they will; there being absolutely no restriction as to time, place, or manner of saying, provided they are said thoughtfully, devoutly, and with faith and love.

2. The origin of the Confraternity is, like the beginning of many great works, shrouded in obscurity, even as is the origin of the Rosary itself. The mighty river which carries on its surface the commerce of half the world, and which separates and yet unites kingdoms, oftentimes rises from a little spring hidden in some sheltered dell; it becomes great by gathering water as it ripples first in a tiny stream, and then rushes on madly and defiantly in the bed which it makes its own. No definite date can be assigned to the birth of the Confraternity. It is generally thought that, like the Rosary itself, it owes its foundation to S. Dominic's zeal. Pope Leo XIII. voices this tradition when he says: "If we regard its origin, we find it is distinguished by its antiquity, for S. Dominic himself is said to have been its founder" (Encyc. Let., Sept. 20th, 1897). In the first chapter of the first part of this book, reference was made to the will of a certain Antony Ser, dated 1221, *i.e.* during S. Dominic's lifetime, in which the testator bequeaths money "to the Confraternity of the Rosary founded at Palencia by the good Dominic Guzman, of which Confraternity," he adds, "I am a member."

3. Whether founded by S. Dominic, or in his time, or at a somewhat later date, it is clear that the *raison*

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d'être of the Rosary as a Confraternity, or Society, is to promote united prayer. "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20), is a divine sanction for its establishment. "A brother that is helped by his brother is like a strong city, and judgments are like the bars of cities" (Prov. xviii. 19), "The fear of the Lord fell upon the people and they went out *as one man*" (1 Kings xi. 7), are words which show that, even in the olden days, God's people realised the value of union. "They were all persevering with one mind in prayer, with the women, and Mary the Mother of Jesus, and with His brethren" (Acts i. 14), is a very early Christian precedent for common united prayer.

Pope Leo XIII., in his Encyclical of Sept. 12th, 1897, in which he especially dwells upon the importance not only of the Rosary as a Devotion but as a Confraternity, reminds us that "association" is "a natural tendency of man." Alone we fall, with others we stand. Alone we fail, with others we succeed. Alone we are easily discouraged, dejected, cast down, and so we easily succumb to difficulties in the way; with others we are encouraged, warmed to enthusiasm, roused to earnestness; and success crowns our work. "Union is strength"; isolation spells weakness; disunion means collapse. The enemies of God combine for the working out of evil. The revolt in heaven was a society revolt, and was put down by combination. Its history is instructive. "There was a great battle in heaven, *Michael and his Angels* fought with the Dragon; and *the Dragon fought with his*

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Angels. And they prevailed not, neither was their place found any more in heaven. . . . And he was cast forth upon the earth; *and his Angels* were thrown down with him" (Apoc. xii. 7, 8). The first rebellion on earth was a combined effort against God; the Serpent, Adam, and Eve formed the combination. We, too, have to wrestle "against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Ephes. vi. 12). Wicked men unite "against the Lord and against His Christ." Worldly men combine for worldly purposes; now perhaps more than ever. This is an age of Union. We have Clubs, Societies, Guilds, Companies, of every nature, and for every object under the sun. So, in like manner, do the Children of God combine, to carry on the work of their Divine Father. The Church is a Catholic Union, "the union of all the faithful under one Head." The Priesthood, the Religious Orders of both sexes, are all Societies of men and women, who, realising that "Union is strength," join together for the furthering of the interests of God and the salvation of souls whom He has redeemed.

This is the philosophy of Confraternities in the Church. Catholics, seeing the value of union in politics, in business, in philanthropic works, in amusements even, learn from "the Children of this World, wiser in their generation than the children of Light," and enter Confraternities instituted by the wisdom of the Church.

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4. Amongst these Confraternities, one of the most venerable, if not the most venerable, one of the largest, if not the largest, one of the most abundantly blessed by the Church with spiritual gifts, privileges, and indulgences, is the one known as the Rosary Confraternity. Pope Leo XIII., in the Encyclical Letter above cited, writes, after speaking of societies established in the Church :—

"We do not hesitate to assign a pre-eminent place among these societies to that known as the Society of the Holy Rosary. If we regard its origin, we find it distinguished by its antiquity, for S. Dominic himself is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of our predecessors. The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which We have elsewhere spoken at length. Still the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality which bears its name. Every one knows how necessary prayer is for all men; not that God's decrees can be changed, but, as S. Gregory says, 'that men by asking may merit to receive what Almighty God hath decreed from eternity to grant them.' And S. Augustine says, 'He who knoweth how to pray aright, knoweth how to live aright.' But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly, by large numbers, constantly, and unanimously, so as to form as it were a single chorus of supplication; as

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those words of the Acts of the Apostles clearly declare, wherein the disciples of Christ, awaiting the coming of the Holy Ghost, are said to have been 'persevering with one mind in prayer.' Those who practise this manner of prayer will never fail to obtain certain fruit. Such is certainly the case with members of the Rosary Sodality. Just as by the recitation of the Divine Office, priests offer a public, constant, and most efficacious supplication, so the supplication offered by the members of this Sodality in the recitation of the Rosary, or "Psalter of Our Lady," as it has been styled by some of the Popes, is also in a way public, constant, and universal.

"Since, as We have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of 'the army of prayer, enrolled by S. Dominic under the banner of the Mother of God.'"

Four years previously, the Sovereign Pontiff had written in the same sense, especially urging upon the Pastors of the Church the importance of extending the Confraternity far and wide, and enlisting the faithful to rally under the standard of the Queen of the Holy Rosary:—

"These advantages"—*i.e.* "the healing power which this Devotion possesses for the evils of the age and the fatal sores of society," by preaching poverty of spirit, self-denial, and the remembrance of heaven—"as we may readily conceive will be secured in a higher and fuller measure by those who band them-

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selves together in the sacred Confraternity of the Rosary, and who are thus, more than others, united by a special and brotherly bond of devotion to the Most Holy Virgin. In this Confraternity, approved by the Roman Pontiffs and enriched by them with indulgences and privileges, they possess their own rule and government, hold their meetings at stated times, and are provided with ample means of leading a holy life and of labouring for the good of the community. They are, so to speak, the battalions who fight the battle of Christ, armed with His Sacred Mysteries, and under the banner and guidance of the Heavenly Queen. How faithfully her intercession is exercised in response to their prayers, processions, and solemnities is written in the whole experience of the Church not less than in the splendour of the victory of Lepanto.

"It is therefore to be desired that renewed zeal should be called forth in the founding, enlarging, and directing of these Confraternities, and that not only by the sons of S. Dominic, to whom by virtue of their Order a leading part in this Apostolate belongs, but by all who are charged with the care of souls, and notably in those places in which the Confraternity has not yet been canonically established. We have it especially at heart that those who are engaged in the sacred field of the Missions, whether in carrying the Gospel to barbarous nations abroad, or in spreading it amongst the Christian nations at home, should look upon this work as especially their own. If they will make it the subject of their preaching,

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We cannot doubt that there will be large numbers of the faithful of Christ who will readily enrol themselves in the Confraternity, and who will earnestly endeavour to avail themselves of those spiritual advantages of which We have spoken, and in which consist the very meaning and motive of the Rosary. From the Confraternities the rest of the faithful will receive the example of greater esteem and reverence for the practice of the Rosary, and they will be thus encouraged to reap from it, as We heartily desire that they may, the same abundant fruits for their soul's salvation" (Encyc., Sept. 8th, 1893).

S. Pius V., more than three hundred years before, had been equally insistent with the priests and people of his day, as has his illustrious successor Leo XIII. in our own times, entreating them to establish, and to join when established, the Confraternity of the Rosary. In the Bull *Consueverunt Romani Pontifices* of September 17th, 1569, which is a veritable treatise on the Rosary and its Confraternity, after speaking of the zeal of his predecessors in calling upon the faithful to join in united prayer, especially in days of calamity, and after reminding them of the wonderful effects of the preaching of the Rosary by S. Dominic, "whose rule we followed when we were in the lower grades of the hierarchy," he goes on to say: "In order that this Devotion of the Rosary might be perpetuated the more surely, the Religious of the Order of Friars Preachers, deputed by their superiors, erected Confraternities in a great many places, and everywhere received

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large numbers of members." He tells them of the happy result: "This Devotion was warmly welcomed by the faithful. And soon, under the inspiration of these meditations and prayers, their hearts were aglow with the fire of charity; men beheld a multitude of Christians transformed by this Apostolate; the dark clouds of heresy were lifted; and the light of faith shone anew to the world. Therefore," he continues, "following in the steps of our predecessors, we admonish and earnestly exhort all Christians, with us, in like manner to lift up their eyes to that mountain from which all help comes." He, finally, confirms the Indulgences already given, and grants other spiritual favours to the members of the Rosary Confraternity.

5. Wishing still further to consolidate and strengthen the Rosary Confraternity, and to encourage its growth throughout the Christian world, Pope Leo XIII., in the year 1898, published an "Apostolic Constitution on the Rosary Confraternity" in which, in sixteen numbers, or paragraphs, he lays down clearly, definitely, and authoritatively the laws, privileges, and rights of the Confraternity *in perpetuum*. "This our Constitution we intend to be a testimony of our love to the most august Mother of God, and at the same time an encouragement to all the faithful and a reward of their piety, so that in the last hour of life they may be aided by her assistance and sweetly rest in her embrace. This blessing we heartily invoke through the Queen of the Most Holy Rosary" (Encyc. Let., Sept. 5th, 1898).

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As this Apostolic Constitution is to be the basis of all future legislation affecting the Confraternity, and as it defines clearly its status, privileges, and its organisation, we give a translation of it in the next chapter.[1]

CHAPTER II

THE LAWS, RIGHTS, AND PRIVILEGES OF THE CONFRATERNITY OF THE MOST HOLY ROSARY

THE CONSTITUTION OF THE ROSARY CONFRATERNITY

LEO BISHOP

Servant of the Servants of God for a Perpetual Remembrance

FROM the moment when, by the hidden council of God, We were raised to the Chair of Peter, We have held it our duty, in view of the daily increasing evils of the times, seriously to study how best We may provide for the safety and defence of the Church and the Catholic faith. In considering this, Our thoughts naturally turned to the great Mother of God, to her who shared in the work of man's redemption, and whose aid the faithful have been ever wont to seek in their trials and afflictions. Nor has their trust in her been vain, as witness the signal favours obtained from her through devout and fervent prayers, and especially by means of that well-tried Devotion, which

[1] The "Constitution" is printed as a little booklet; it is published by the Art and Book Company, Leamington.

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she herself made known and our holy Father S. Dominic spread abroad, the Rosary. We Ourselves, following in the footsteps of Our predecessors, who have more than once decreed its solemn recitation in honour of the Blessed Virgin Mary, have treated at length, and on many occasions, of the worth and efficacy of this great Devotion. For since Our first Encyclical Letter on this subject of September 1, 1883, We have by many other Encyclicals exhorted the faithful to the public and private exercise of this most salutary form of prayer, and urged them to enrol themselves as members of the Confraternity of Our Lady of the Rosary. What We have thus said on previous occasions, We have recently summarised and set forth briefly in Our letter of September 5 of this year (1898), and at the same time made known Our intentions of publishing a Constitution, dealing with the rights, privileges, and indulgences belonging to the members of this devout Confraternity. In fulfilment of Our promise, and at the prayer of the Master General of the Dominicans, We now publish the said Constitution, wherein are set down the laws relating to the Confraternity, the privileges conceded to it by the Sovereign Pontiffs, and a rule for its future ordering and government.

I

The Confraternity of the Holy Rosary has been founded with the object of inducing as many persons as possible, linked together in fraternal charity through that most devout form of supplication whence

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the Society derives its name, to honour the Blessed Virgin, and seek her protection by united prayer. The Confraternity therefore is open to receive persons of all ranks and callings, exacting no payment of money as a condition of membership, but seeking to bind them to each other by the one sole bond of the common recitation of the Rosary. Thus it comes to pass that each one contributing his own small offering to the common treasury of intercession, receives much in return, since the actual or at least the habitual intention of each member reciting the Rosary includes the intentions of all his brethren, who on their part render to him the same work of charity multiplied a hundredfold.

II

The Dominican Order, remarkable from the first for its devotion to the Blessed Virgin, both originated and chiefly propagated the Confraternity of the Rosary. To this Order therefore all things pertaining to this Confraternity belong, as by hereditary right.

We will, then, that the right of establishing Confraternities of the Rosary belong to the Master General of the Dominicans alone. If, however, he should be absent from Rome, his powers shall devolve upon his Vicar; if dead or removed from office, upon the Vicar General of the Order. No Confraternity which may be henceforth established shall enjoy any of the favours, privileges, or indulgences with which the Roman Pontiffs have enriched

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lawfully constituted Confraternities, unless the decree of establishment has been obtained from the Master General, or his Vicar as aforesaid.

III

Existing Confraternities of the Rosary which have been established in times past without letters patent from the Master General, must obtain such letters within the space of a year: but We are graciously pleased to declare, by Our apostolic authority, that such Confraternities may in the meantime, and until they have procured the necessary letters, be held as lawfully constituted, provided they are otherwise free from defect.

IV

The Master General shall depute by the customary letters a priest of his Order to establish the Confraternity in whatever church may be designated, or some other priest, appointed by the Bishop, if there be no Dominicans in the place.

The Master General shall not be free to delegate the faculties which he possesses in this respect either to Provincials or to any other priests, whether of his own or of any other Order or Institute, universally and without limitation. We hereby revoke the faculties granted by Pope Benedict XIII. to the Generals of the Order, of delegating such general powers to Provincials beyond the seas.[1] We permit them, however, in view of present utility, to empower

[1] Constit. *Pretiosus*, May 26, 1727.

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Provincial Priors, Vicars, and Missionary Prefects in the same provinces to establish a fixed number of Confraternities, of which they are bound to see that a detailed account be sent in to them.

V

The Rosary Confraternity may be established in all churches and public chapels to which the faithful have free access. In accordance, however, with several decrees of Roman Congregations, it must not be erected in those belonging to nuns, or other communities of pious women.

The Apostolic See has already forbidden the erection of more than one Rosary Confraternity in the same locality. This law We once more inculcate and order to be everywhere observed. For the present, however, in cases where many such Confraternities, canonically established, exist in one place, We authorise the Master General to decide the matter as he judges best. As regards great cities, leave has already been granted to the Ordinaries to propose for institution by the Master General more than one Confraternity of the Rosary.[1]

VI

Since no Archconfraternity of the Rosary exists to which all the rest may be subordinate and affiliated, it follows that each newly established Confraternity, by virtue of its canonical institution, becomes at once

[1] S.C.I. May 20, 1896.

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a partaker of all the Indulgences and privileges which the Apostolic See has granted to Confraternities of the same name throughout the world.

A Confraternity is considered to be attached to the church in which it has been erected, inasmuch as many of the Indulgences granted to it, such as that of a privileged altar, are necessarily so attached, and cannot be withdrawn, or transferred, without an Apostolic Indult. Consequently, if for any reason it should be desired to remove the Confraternity to another church, the formal permission of the Master General must be sought and obtained. Should it happen, however, that a church in which the Confraternity is established be pulled down or otherwise destroyed and a new one under the same dedication built in or near the same spot, in that case, since the place is held to remain the same, all Indulgences and privileges are transferred to the new church, without any fresh institution of the Confraternity being required.

If a convent and church of Friars Preachers shall be erected in a place where the Confraternity has been previously established, the Confraternity shall be of right transferred from the church where it previously existed to that of the Dominicans. At the same time We grant to the Master General of the Order faculties for remitting this law, if in any particular case he should think it desirable and in accordance with justice and prudence to do so, and if it can be done without prejudice to the rights of the Order.

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VII

The preceding decrees concern the nature and constitution of the Confraternity. Besides these there are other points which We desire to mention as conducive to its good government and well-being. It is right and lawful, for instance, for members to frame for themselves statutes, to serve as a common rule and guide, or by means of which particular members may be encouraged to devote themselves to needful and suitable works of Christian charity, collecting alms for the same, and wearing, if thought well, a distinctive habit. It must, however, be remembered that the gaining of the Confraternity Indulgences does not depend upon the performing of these good works, whatever they may be, but only on the fulfilment of the conditions laid down by the Apostolic See. Should any additional rules of the kind mentioned be adopted let them be submitted to the Bishop of the diocese for his approval. With him also will rest the right of relaxing them, or altering them, if necessary, as is laid down in the Constitution *Quæcunque* of Clement VIII.

VIII

The choice of directors, whose office it is to receive members, bless their rosaries, and perform the leading duties of the Confraternity, shall belong to the Master General or his Vicar as stated above. When a secular priest holds the office he must have the consent of the Bishop of the diocese.

For the better security of the Confraternity, We

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desire that the Master General choose some priest holding a fixed office, or possessing a fixed benefice, in the church where a Rosary Confraternity is to be established, to act as director, and that his successors in the same office, or benefice, succeed also to the office of director. If for any reason this is impossible, We grant to the Bishop, in accordance with a previous decree of the Apostolic See,[1] the faculty of deputing parish priests to act as directors for the time being.

IX

Since it must often happen that it is inconvenient, or impossible, for the director personally to register names of members, bless their rosaries, and the like, the Master of the Order shall give him faculties to sub-delegate, not in a general manner, but each time occasion arises, some other suitable priest to take his place, when for any just cause it shall seem advisable.

X

In places where the Rosary Confraternity, with its own director, cannot be established, the Master General shall have power to designate other priests, to enrol the faithful desirous of gaining the Indulgences, and to bless their rosaries.

XI

The ancient form of the blessing of rosaries, consecrated by long use in the Dominican Order, and inserted in the appendix to the Roman Ritual, shall be retained.

[1] S.C.I. January 8th, 1861.

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XII

Although names may be inscribed at any time, nevertheless it is highly desirable that the more solemn ceremony of reception on the first Sunday of each month, or on the principal feasts of the Blessed Virgin, should as far as possible be observed.

XIII

The members of the Confraternity oblige themselves to the weekly recitation of the fifteen mysteries, and whilst reciting to meditate upon them. This is the only obligation, and it does not bind under sin. Rosaries shall be made of the proper form, and no others recognised as genuine, that is to say, they shall consist of five, ten, or fifteen decades of beads. We hereby reiterate what the Apostolic See has previously decreed,[1] namely, that the meditations must be made on those mysteries of man's redemption, which have become by long use known as the "Mysteries of the Rosary," and to meditation on these alone are the Indulgences attached.

It will be the care of directors of the Confraternity to provide for the public recitation of the Rosary at the Confraternity altar daily, or as often as possible, and especially on the feasts of the Blessed Virgin. We desire that the custom already approved by the Holy See should be retained of reciting each series of mysteries in rotation throughout the week, namely, the Joyful Mysteries on Monday and Thursday, the

[1] S.C.I. August 13th, 1726.

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Sorrowful on Tuesday and Friday, and the Glorious on Sunday, Wednesday, and Saturday.[1]

XIV

Amongst the various devout usages of the Confraternity, that of the solemn procession of the Rosary through the public streets on the first Sunday of each month, and more especially of October, deservedly holds the first place. This ancient custom, commended by S. Pius V., and styled by Pope Gregory XIII. "one of the laudable practices of the Confraternity" has been enriched with Indulgences by many Sovereign Pontiffs.[2] In order that this solemn act of supplication may continue to be regularly performed, We extend to all directors of Confraternities the privilege conceded by Benedict XIII. to the Dominican Order[3] of transferring it to another Sunday, if anything should occur to prevent its taking place on the usual day.

When circumstances do not allow of the public solemn procession through the streets, it should take place within the walls of the church, and if the space within the building and the crowded congregation do not admit of the faithful following the clergy and ministers as they walk round, We grant all the Indulgences attached to the procession to members of the Confraternity who assist from their places.

[1] S.C.I. July 1st, 1839.

[2] S. Pius V. *Consueverunt*, September 17th, 1569; Gregory XIII. *Monet Apostolatus*, April 1st, 1573; Paul V. *Piorum hominum*, April 15th, 1608.

[3] Constit. *Pretiosus*, May 26th, 1727, ch. 18.

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XV

It is Our pleasure that the privilege remain, so often confirmed to the Order of Preachers,[1] of saying a votive Mass of the Holy Rosary, and We further extend it to all tertiary priests who have received from the Master General permission to use the Dominican missal, granting them leave to celebrate twice in the week the votive Mass, "*Salve Radix Sancta*," conformably to the decrees of the Sacred Congregation of Rites. To other priests who are merely members of the Rosary Confraternity We give the right of celebrating, at the Confraternity altar only, the votive Mass set down in the Roman missal for the different seasons of the year, also twice a week and with the same Indulgences. These Indulgences can be gained by lay persons also, provided they assist at the Mass, and with souls purified by confession, or by contrition with purpose of confession, pour forth to God their devout prayers.

XVI

To the care and zeal of the Master General We entrust the compilation, as soon as may be, of a complete and accurate list of the Indulgences granted by the Roman Pontiffs to the Confraternity of the Most Holy Rosary, and to the rest of the faithful who

[1] Decree of S.C. of Rites, June 25th, 1622; Clement X. *Cœlestium munerum*, Feb. 16th, 1671; Innocent XI. *Nuper pro parte*, July 31st, 1679, ch. x. nos. 6 and 7; Pius IX. in Summary of Indulgences, Sept. 15th, 1862, ch. 8, nos. 1 and 2.

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devoutly recite it, which list shall be examined by the Sacred Congregation of Indulgences and Relics, and approved by the Apostolic See.[1]

Whatever therefore has been decreed, declared, and confirmed in this Apostolic Constitution We wish and command to be observed by all whom it concerns. Nor may it be censured, infringed, or called in question, for any cause or pretext, even of privilege, but shall have full and entire effect, notwithstanding all previous regulations, whether of Our own, or of the Chancery Apostolic, of Urban VIII., or of other Pontiffs, Constitutions even of Provincial or General Councils, or any statutes, customs, or prescriptions, though confirmed by Papal or any other authority, all of which, to give effect to the preceding, We do specially and expressly abrogate, and will that they be held as abrogated, all things to the contrary whatsoever notwithstanding.

Given at Rome, at S. Peter's, in the year of Our Lord's incarnation, 1898, on the 2nd of October, in the 21st year of Our Pontificate.

C. CARD. ALOISI-MASELLA, Pro-Dat.

A. CARD. MACCHI.

Visa

DE CURIA I., DE AQUILA, e Vice-comitibus.

Loco ✠ Plumbi,

Reg. in Secret. Brevium.

J. CUGNONIUS.

[1] This has been done. The list may be found in this Manual, p. 174.

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CHAPTER III

RECENT LEGISLATION FOR THE ROSARY CONFRATERNITY

1. THE most important legislation upon the subject of the Confraternity of the Rosary which has emanated from the Holy See since the days of S. Pius V. is probably that contained in the "Apostolic Constitution" of Leo XIII., which has been translated into English and is found in the last chapter. The Constitution is conservative in its character. Many of the provisions are confirmations of old laws laid down by successive Sovereign Pontiffs; but there are several new ordinances which make quite clear certain points which were not definitely decided. We may call this Constitution the Code of Laws of the Rosary Confraternity. As it emanates directly from the Holy See, none of its provisions may be changed by any authority whatsoever except that of the Sovereign Pontiff. As the language of Papal documents has a character of its own, and oftentimes is not clearly understood by the ordinary lay mind, for the benefit of the lay readers of this Manual we give here a brief synopsis of the points which are of more general interest to them.

(*a*) The Holy Father lays down the object of the Confraternity, and reminds the faithful that any one of any rank or station in life may join it.

(*b*) The Holy Father decides for ever (*in perpetuum*)

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that the Master General of the Dominican Order is the head of the Confraternity, and that he alone can grant a patent of erection, without which diploma a Sodality can have no *locus standi*, and can enjoy neither the privileges nor the Indulgences of the Confraternity (This diploma is usually granted in each country through the Dominican Provincial).

(*c*) If the Confraternity has in the past been erected in any church without such patent, the diploma must be applied for within a year (*i.e.* by the October of 1899) under pain of nullity of erection.

(*d*) The General of the Dominicans appoints a Dominican Father to erect the Confraternity. If no Dominican is available, he appoints a secular priest, of whose appointment the Bishop has approved.

(*e*) The Confraternity can be erected in all public churches and chapels, but *not* in the convent-chapels of women. The general rule is that it can exist in only one church in a town, but in larger towns, if the Bishop thinks well, it may be established in several churches.

(*f*) The Confraternity is attached to a particular church, and may not, without a new patent of erection, be transferred to another church, unless a new church be built to replace the one in which it was erected, on or near the same spot.

(*g*) If a Dominican church is opened in a place where the Confraternity exists, the Confraternity is *ipso facto* transferred to the church of the Dominicans, unless the Master General grants a dispensation.

(*h*) The written consent of the Bishop is needed for the erection.

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(*i*) The Rector of the church *pro tem.* is appointed director with full powers. Priests living in places where the Confraternity does not exist may obtain faculties from the General of the Dominicans to bless beads and receive members, but the names of those received must be sent for enrolment to a church of the Confraternity. (*N.B.* These faculties can be obtained through the Dominican Provincial in each country.)

(*j*) In all cases the form of blessing which accompanies this faculty is *de rigueur;* no other is valid.

(*k*) Though members may be received at any time, the Holy Father *advises* that they be received on feast days.

(*l*) The conditions for gaining all the Indulgences remain the same, viz., the member (to gain all the Indulgences the person *must* be a member) has to say the fifteen decades in the course of each week, but he may divide the mysteries at will. All rosaries are forbidden unless they are of five, ten, or fifteen decades.

(*m*) The subjects of the meditations, *i.e.* the prescribed mysteries, must not be changed, or the Indulgences will not be gained.

(*n*) The Sovereign Pontiff recommends the public recitation of the Rosary, whenever possible, every day; and sanctions the custom of saying the mysteries in rotation, *i.e.* the *Joyful* on Mondays and Thursdays, the *Sorrowful* on Tuesdays and Fridays, and the *Glorious* on Sundays, Wednesdays, and Saturdays.

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(*o*) The Constitution commends the custom of having a Rosary Procession on the first Sunday of each month, and if, for any special reason, it has to be omitted on the first Sunday, it may be transferred to another Sunday without the faithful losing the Indulgences granted to those who assist at it.

(*p*) After enjoining upon the General of the Dominican Order to draw up a list of the Indulgences granted by all the Sovereign Pontiffs to the Confraternity, to be submitted to the Apostolic authority for approval, the Holy Father concludes by abrogating all privileges or decrees granted or issued in times past which may in any way seem to oppose the tenor of this new Constitution, which he wishes to be regarded as the final decision of the Holy See upon the *status*, statutes, and privileges of the Rosary Confraternity.

2. In the August of 1899—*i.e.* nearly twelve months after the publication and promulgation of the Apostolic Constitution, of which a translation appears in the last chapter of this book, and of which we have just given a short summary, several doubts to which the Constitution had given rise, were decided by the Sacred Congregation of Indulgences. The decisions were, briefly, as follows:—

(1) If the patent of erection of the Confraternity in any particular church has been lost, there is no need to apply for a new patent, provided there is clear evidence that the patent has once been granted. Such evidence would be an authentic document drawn up at the time of the erection, or an entry to

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that effect in the Confraternity Register (S.C.I. August 3rd, 1899).

(2) At an audience granted on the 10th day of August 1899, the Holy Father formally revoked all faculties ever given to any one of erecting a Sodality or Confraternity under the name of the Most Holy Rosary without a special patent from the General of the Dominican Order. If any such Confraternity should hereafter be erected without this patent His Holiness declared that it would enjoy absolutely no privileges and no Indulgences whatever.

(3) The Summary of Indulgences granted by the Holy See to the Rosary Confraternity need not, before promulgation, bear the signature of the Ordinary of the diocese in which it is published (S.C.I. August 3rd, 1899).

(4) The names of the faithful dead may not be entered in the Confraternity register (*ibid.*).

(5) A member, as soon as he is received into the Confraternity by a priest having the necessary faculties, may gain the Indulgences, even before his name is actually inscribed upon the register (*ibid.*).

(6) Any priest, even though he does not hold the Rosary faculties, may give the last blessing of the Rosary Confraternity with a plenary Indulgence to a member of the Confraternity, who is *in articulo mortis*. It need not be given at the time of confession. The form to be used is the one prescribed by Benedict XIV. (*ibid.*).

(7) At the instance of the Procurator General of the Dominican Order, the Holy Father, on the 8th of

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September 1899, decided that the rectors of all churches in which the Rosary Confraternity has been erected without a patent from the General of the Dominicans must apply for the patent before October the 2nd, 1900, thus granting an extension of a year to the time fixed for this application by the Constitution, *Ubi Primum,* of October the 2nd, 1898.

3. Still later on, *i.e.* in the October of 1899, another doubt was proposed to the Sacred Congregation, this time by the Procurator General of the Dominican Order, and was solved in the sense in which he had asked for the solution. Formerly it had been the custom for the Dominican General to give faculties to bless rosary beads and to receive into the Confraternity to secular and regular priests anywhere except in places where there were Dominican Fathers to whom, by right, this privilege belongs. The Apostolic Constitution seemed to limit this power, which the General had previously exercised. In N. x. it is said: "*In places where the Rosary Confraternity, with its own director, cannot be established,* the Master General shall have power to designate other priests, &c.," apparently implying that in places where the Confraternity exists, *only* the director can enrol members. At the instance of the Procurator General, the Sacred Congregation decreed that the General might act as he had been accustomed to do, *i.e.* give faculties to priests living even in places where the Confraternity is established, adding, however: "but by no means in places where there are Convents of the Order," "*minime autem in locis in quibus existunt*

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Conventus Ordinis." A *sanatio* was also granted in any case where needed, through the infringement of this rule (S.C.I. Oct. 12th, 1899).

CHAPTER IV

THE ERECTION OF THE CONFRATERNITY

THIS chapter is intended as an answer to two questions often asked by priests and others. (1) Where may the Rosary Confraternity be established? and (2) How is it to be erected? What is to be done by a priest who wishes to have it erected with all its indulgences, advantages, and privileges in his church?

1. *Where may the Confraternity be erected?*

(1) In all public churches, whether they be parochial churches or not. "The Rosary Confraternity may be erected in all public churches and chapels to which the faithful have free access" (Apost. Const. Leo. XIII. N. v.). By a public church of chapel is meant, according to canon law, one which is destined for divine worship by authority of either the Holy See, or the Bishop of the diocese, which has a door opening into the public street, and which the faithful may attend.

(2) It can only be erected in one church in the same locality. If already erected in more than one church in a town, the General of the Dominican order may "for the present" allow them to exist. In

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large cities, if the Bishop thinks it advisable to have more than one church in which it is erected, the Dominican General may allow it to be so (S.C.I. May 20th, 1896, and Const. Apost. Leo. XIII. N. v.).

(3) It may be erected in Collegiate and Cathedral churches (*Acta S. Sedis pro Soc. S.S. Rosarii*, vol. 1. N. 43, 44, 47).

(4) It may *not* be erected in private chapels nor in "those belonging to nuns or other communities of pious women" (Const. Leo. XIII. N. v.). This had previously been decided by Pius IX. (Feb. 8th, 1874). The prohibition applies also to communities of quasi-religious women who have schools, whether for boarders or externs (S.C.I. Feb. 29th, 1864). *N.B.* Nuns *who are members of the Confraternity* may gain the Indulgences granted for visiting a Rosary chapel, by visiting their own chapel, provided they fulfil the other conditions (Pius IX., *Exponitur Nobis*, August 11th, 1871). The Holy Father (Feb. 8th, 1874) extended this privilege to all members of the Confraternity who live in colleges, schools, and seminaries, and who are not at liberty to visit a church or chapel of the Rosary.

2. *How is the Rosary Confraternity to be established?*

To make our answer clear, we must divide it into four paragraphs.

Preliminary steps.

(1) The first step is to get the Bishop's consent, and if the Confraternity already exists in the same

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town or place, a dispensation should be asked for *ratione distantiæ, i.e.* the expression of his Lordship's opinion that there is need for another erection. In the patent it is distinctly stated that it is only granted upon this condition. It is wiser to obtain the Bishop's leave in the first instance. Probably the Dominican Provincial would refuse to apply to Rome till this consent had been given.

(*a*) This leave must be given *in writing.* It would be a convenience to the Bishop if the priest were to copy out the form at page 219 and send this; though consent in writing in any form would do.

(*b*) The Vicar General's consent is not sufficient, unless he is specially delegated by the Bishop to give leave for the erection of Confraternities in the diocese, and this delegation should be mentioned in the consent (S.C.I. Aug. 2nd, 1888.) See Form, p. 220.

(*c*) *Vicarius Capitularis se abstineat a concededis litteris testimonialibus* (S.C.I. April 13th, 1878).

(2) Application is then made to the General of the Dominicans (ordinarily through the Dominican Provincial in each country) who will send a patent of erection, and at the Provincial's suggestion, appoint a Father of the Order to perform the ceremony of erection (Const. Apost. Leo XIII. N. iv.)

(*a*) Without this patent the erection would be invalid. And if at any time an erection has been attempted by any one without it, the deficiency must be supplied (See Const. Apost. Leo XIII. N. ii. iii.).

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(*b*) "We have recalled, and we wish to be considered as recalled, any faculties granted to any one soever, of erecting pious unions or Confraternities under the title of the Most Holy Rosary, without letters patent of the Master General of the Order of Preachers . . . and if any such should in future be erected without these letters patent they cannot enjoy any of the privileges, advantages, and Indulgences granted by the Roman Pontiff to the legitimate and true Sodality (*veri nominis*) of the Rosary. They shall not even have the ordinary Indulgences generally granted to other Confraternities" (Leo XIII. August 10th, 1899.—S.C.I. August 10th, 1899).

(*c*) The faculty accorded to a Bishop of erecting any approved Confraternity does not include the Rosary Confraternity, unless in the Indult it is specially mentioned that the Holy Father takes away in this instance the right of the Master General (Pius IX. S.C.I. Apost. xi. 1864, and Leo XIII. *Cong. de Propag. Fid.* March 31st, 1889).

Preparation for the Erection.

Having received the consent of the Bishop, and the promise of the erection from the Provincial of the Dominicans;

(1) The priest should select a chapel, or at least an altar, as the Rosary chapel or altar.

(*a*) This altar is necessary; no dispensation is granted (*Acta S. Sedis pro Soc. Ros.* vol. i. N. 228).

(*b*) The "Rosary altar" is always *ipso facto*

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a privileged altar "for all priests who are Rosarians"; it is also privileged for those who are not members of the Confraternity if there is no other privileged altar in the church; and it is privileged for all the faithful laity whether members or not (S.C.I. Jan. 7th, 1842; April 14th, 1856; March 3rd, 1857).

(*c*) Therefore it should be an altar at which Mass may be said.

(*d*) It need not be exclusively dedicated to the Rosary; it may be, *e.g.* the Altar of the Sacred Heart and the Rosary, or of Our Lady, and of Mount Carmel (S.C.I. May 29th, 1841).

2. A picture or representation, in stone or other material (*imago picta vel sculpta*), of Our Lady giving the Rosary to S. Dominic, who is kneeling at her feet, is to be placed in the chapel, or near the altar. "*Volumus et omnino observari debemus*" is the expression used in the Patent of Erection approved by the S.C.I. Feb. 1st, 1899.

3. A Register for the names of members should be obtained *before* the erection, as it will be required on the day of erection. This ought to be distinct from other registers. It would vary in size according to the number of people likely to join the Confraternity; but it is well to remember that priests using faculties in a place where the Confraternity is not erected, are obliged to send the names of those whom they receive to a church where it is erected. Hence the number on the Register may, sooner or

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later, exceed even the number of Catholics actually residing in the parish.

4. The future Director ought to prepare his people beforehand for the erection, by preaching about the Rosary and the Confraternity, and also by circulating booklets and leaflets on the subject. "The Catholic Truth Society" publishes a little book on the "Rosary Confraternity" at the small price of one penny, or at a less sum if a number are bought for sale or distribution.

The Actual Erection.

When the day of erection is decided upon, the people should be exhorted to assist at the ceremony, which may take place after the High Mass, or at the Evening Service, on a Sunday, Feast Day, or even on a Week Day.

At the High Mass, or Evening Service, the Dominican Father who is deputed to erect the Confraternity preaches on the Rosary and performs the ceremony. He reads the form of erection (page 221), blesses the Rosary picture or group (page 234), blesses the Rosary beads (page 230), and receives members. A suggested form of service for the occasion will be found in this Manual (page 224).

After the Erection.

1. The Patent of Erection and the list of Indulgences in English should be framed and placed either in the Rosary chapel, or near the altar, or in some conspicuous place in the church. The

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written consent of the Bishop, together with the *Instrumentum Erectionis*, should be kept either in the *Archivium Missionis* or fastened into the Register. The Latin list of Indulgences may be kept in the Sacristy.

2. "A Confraternity is attached to the church in which it has been erected." Each newly established Confraternity, by virtue of its canonical institution, becomes at once a partaker of all the Indulgences and privileges which the Apostolic See has granted to Confraternities of the same name thoughout the world (Apost. Const. Leo XIII. N. vi.).

3. The Director (generally the Rector of the church *pro tem.*), can "receive members, bless rosaries, and perform the leading duties of the Confraternity" (*ibid.* N. viii.).

4. He is also, by virtue of his office of Director of the Rosary Confraternity, Director at the same time of the *living Rosary* in the place (Patent of Erection).

5. "It will be the care of Directors . . . to provide for the public recitation of the Rosary at the Confraternity altar daily, or as often as possible, and especially on the Feasts of the Blessed Virgin" (Apost. Const. Leo XIII. N. xiii.).

6. When possible, "a solemn Procession of the Rosary . . . on the first Sunday of each month, and more especially of October, deservedly holds the first place . . . was commended by S. Pius V. . . . and has been enriched with Indulgences by many Sovereign Pontiffs . . . we extend to all Directors

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the privileges accorded to the Dominican Order by Benedict XIII., of transferring it to another Sunday, if anything should occur to prevent its taking place on the usual day" (*idem.* N. xiv.). See also Patent of Erection.

7. The church in which the Confraternity is erected has, with many other great privileges granted to Dominican churches, that of the *Toties quoties* Indulgence on Rosary Sunday, *i.e.* a Plenary Indulgence to be gained by any of the faithful, even non-members, for every visit made to the Rosary chapel or altar, upon certain conditions. See page 182.

8. The Votive Mass of the Rosary may be said in the church upon conditions which are to be seen in N. xv. of the Apostolic Constitution (page 182).

We may end this chapter with the words of Our Holy Father, Pope Leo XIII.: "To those therefore who make use of the pious prayers of the Rosary in this Sodality may be well applied the words with which S. Paul addressed the new Christians: 'You are come to Mount Sion, and to the City of the Living God, the Heavenly Jerusalem, and to the company of many thousands of angels (Heb. xii. 22). What more divine, what more delightful, than to meditate and pray with the angels? With what confidence may we not hope that those who on earth have united with the angels in this ministry will one day enjoy their blessed company in heaven" (Encyclical, Sept. 12th, 1897).

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CHAPTER V

CONDITIONS OF MEMBERSHIP

As we have already said, any one may join the Rosary Confraternity, any one, that is, who knows what it means and is willing to become a member (*Dummodo sunt Scientes et Volentes*, S.C.I. Nov. 26th, 1880). Pope Leo XIII., in his Apostolic Constitution (N. i.), writes: "The Confraternity therefore is open to receive persons of all ranks and callings, exacting no payment of money as a condition of membership, but seeking to bind them to each other by the one sole bond of the common recitation of the Rosary. Even the deaf and dumb may join, also gain certain Indulgences, as for visiting the chapel of the Rosary, assisting at the Procession with devout mind and loving hearts; nay the Sacred Congregation of Indulgences allows Confessors of the deaf and dumb to commute the vocal prayers, which they are unable to say, into some other external (*manifestata*) good works of which they are capable (March 15th, 1852). The dying may join, even though beyond the power of saying the Rosary, if they are conscious; their good will, and other acts of piety will stand them in good stead. Those who belong to other Sodalities—such as members of the Sacred Heart Confraternities, or Children of Mercy, or members of the Guild of Ransom, not only can, but would do well to join; they do so without prejudice to their other obligations.

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The one condition of membership is, to be received by one who has the necessary faculty, and to have the name entered upon the Register of the Confraternity in any church where it is erected. After reception, in order to gain *all* the indulgences, two things must be done. (1) The Rosary beads must be blessed by one who has faculties for the purpose. (2) The whole Rosary of fifteen decades should be said each week. We will now treat of these three points and give the canonical decisions upon each.

I. *The Name must be entered in a Confraternity Register.*

1. Members may be received at any time. The Holy Father Leo XIII., whilst stating this, suggests: "Nevertheless it is highly desirable that the more solemn ceremony of reception on the first Sunday of each month, or on the principal feasts of the Blessed Virgin, should, as far as possible, be observed" (Apost. Const. N. xii.). Directors of the Confraternity would find this suggestion, if acted upon, a great convenience both to themselves and to their people. After the evening service, on the first Sunday of each month, would, in most places, be a suitable day and hour. The same remark applies to the blessing of Rosary beads.

2. A priest with faculties may receive himself as well as others (S.C.I. July 17th, 1887).

3. The Christian and surname, or in the case of religious, the name in religion should be entered. It is well to add the date of reception. The address need not be given.

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4. One not having faculties may enter the names, provided the members have already been received by one with faculties. But if the names are entered on the Register *before* the actual reception, the priest who receives should sign his name on each page of the Register, upon which any names of those so received occur (S.C.I. July 7th, 1877).

5. It is recommended that the form of reception found on page 229, be used. This, however, is not necessary for the validity of the reception.

6. No offering of money may be exacted of a member on account of his reception. The Patent of Erection absolutely forbids this.[1]

7. If there is no priest in a particular place who has the necessary faculties, the names of those who wish to join may be sent by post, and also their Rosary beads to be blessed, to the Director of the Confraternity in any church where it is erected (S.C.I., April 13th, 1878). *Care should be taken to send return postage.*

8. Once a member always a member, unless the member formally withdraws from the Confraternity. If a Rosarian neglects to say the Rosary even for a considerable time, he should take up the practice again, but he need not renew the ceremony of reception.

9. When once a member has been received, he begins to participate in the privileges and Indulgences even before his name is actually inscribed on the Register (S.C.I. Aug. 3rd, 1899).

[1] As also the Apostolic Constitution of Leo XIII. (N. i.).

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10. Members of the Dominican Order, whether of the 1st, 2nd, or 3rd Order, by their simple profession, become *ipso facto* members of the Rosary Confraternity even though they are not under the jurisdiction of the prelates of the Order; there is no need to put their name on the Confraternity Register (Pius IX. Nov. 19th, 1871). This, however, does not apply to Secular Tertiaries, *i.e.* those who live in the world, but only to those who live a religious life in Community.

II. *The Blessing of Beads.*

1. Although many of the Indulgences of the Rosary Confraternity may be gained without using blessed beads or even beads at all (provided the *Paters* and *Aves* are said and the meditation is made), some of the Indulgences are given only on condition of the blessed beads being used—*e.g.* those granted by Benedict XIII. (S.C.I. April 13th, 1726).

2. Pope Pius IX. decided that in all cases where several are saying the Rosary together, it suffices if one uses the blessed beads (S.C.I. Jan. 22nd, 1858).

3. The authorised form of blessing (page 230) must in every instance be used, the sign of the Cross does not suffice (S.C.I. Feb. 29th, 1864 *et* Const. Apost. Leo XIII. N. xi.).

4. A Rosary blessed with the Dominican blessing may receive, or may already have received, other blessings. One does not affect the other. A Dominican blessing a Rosary gives, as well as the Rosary blessing, the Bridgetine Indulgences; and the same

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recital of the Rosary is sufficient for the gaining of both (S.C.I. Sept. 18th, 1862). But to gain the Indulgences given by the Fathers of the Holy Cross, the same recital does *not* suffice for gaining both Indulgences. All the conditions, including a separate and distinct recital, must be repeated (S.C.I. Feb. 29th, 1820).

5. If the Holy Father blesses beads, he does not give the Dominican or Rosary blessing, unless he expressly states this. To gain all the Indulgences of the Confraternity they must still have the Rosary blessing (*Acta S. Sedis Sup. Ros.* vol. i. N. 93).

6. A large number of beads may be blessed together. If they belong to different people each is blessed for the person to whom it belongs. If they are to be given away, each is blessed for the first person who receives it. If the first person who receives it has not used it, it may be given to a second person, and so on till it has been used by some one (S.C.I. March 12th, 1855, and July 16th, 1887).

7. Rosary beads may not be sold after they have been blessed; if they are sold they *ipso facto* lose the blessing. Nor can any money be received in exchange, on the plea of alms (S.C.I. July 12th, 1847, and July 16th, 1867).

8. If blessed beads are given away, they must be blessed anew. The same law applies to blessed beads inherited from a deceased person (*Decret.* Alexand. VII. Feb. 6th, 1567, *et* S.C.I. Jan. 10th, 1839).

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9. If blessed beads are lent to a friend, not with a view to his gaining the Indulgences, but merely to count with, he does not gain the Indulgences attached to them, nor does the owner lose them. By using the Rosary when it is returned the owner may still gain them (S.C.I. Jan. 10th, 1839).

10. If religious change Rosaries, even by order of their Superior, they must be re-blessed (S.C.I. June 9th, 1721).

11. Only Rosary beads of five, ten, or fifteen decades may receive the Confraternity blessing. (Leo XIII. Const. Apost. N. xiii.).

12. Rosary rings of gold, silver, or other material may not receive the Rosary Indulgences (S.C.I. June 20th, 1836).

13. Rosaries may be made of any solid substance which can not easily be broken, even of *solid* crystal; but they may not be blessed if made of ordinary glass, or anything that is brittle and can easily be broken (S.C.I. Feb. 29th, 1820).

14. If the Rosary is broken, and a notable part of the beads lost, when re-strung it must be re-blessed. It is not necessary, however, to bless it again if only three or four beads are lost, or if only the wire or string is broken, *i.e.* if the Rosary remains morally the same (S.C.I. Jan. 10th, 1839).

III. *Saying the Fifteen Decades each week.*

1. There are Indulgences which may be gained by members of the Confraternity who do not say the fifteen decades each week, those namely which are

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granted without this condition, such as the Indulgence granted for the monthly communion and the one for assisting at the Procession on the first Sunday of the month.

2. But to gain *all* the Indulgences and each of them, the whole Rosary has to be said by the members each week. "The members of the Confraternity oblige themselves to the weekly recitation of the fifteen mysteries, and whilst reciting them, to meditate upon them. This is the only obligation, and it does not bind under sin" (Leo XIII. Apost. Const. xiii.). These fifteen mysteries, as we have already stated, may be divided at pleasure, one, two, or three decades being said at a time. This, however, applies only to the Rosary said as the weekly obligation. See page 100.

3. As Leo XIII. reminds us, we must meditate upon the mysteries as we recite the vocal prayers. See *supra* 2 and page 136.

We have now explained all that is necessary (1) to become members of the Rosary Confraternity, and (2) to gain all the Indulgences granted for saying the Rosary when once we are members. We may end by asking and answering a further question.

IV. *Who can receive Members and bless Beads?*

1. By right, all properly appointed Directors of the Confraternity who are named as such in the Patent of Erection or who succeed to the office of one who has been officially appointed. It is their office to receive members, bless their rosaries, and perform the leading

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duties of the Confraternity (Leo XIII. Apost. Const. N. viii.).

2. The Director may, when it is "inconvenient" or "impossible" for him to "personally register names of members, bless their rosaries, and the like," "sub-delegate, not in a general manner, but each time as occasion arises, some other suitable priest to take his place, when for any just occasion it shall seem advisable" (*ibid.* N. ix.).[1]

3. Other priests who are not Directors may receive personal faculties to receive members and bless rosaries (*ibid.* N. x.).

(*a*) These faculties may not be exercised in places where there are Dominican Fathers. See page 145.

(*b*) The faculties do not need the *Consensus Ordinarii*, as they are granted by the Dominican General *Auctoritate Apostolica* (S.C.I. Feb. 5th, 1841).

(*c*) The faculties are not restricted to either time or place. They are granted for life unless withdrawn.

(*d*) Any priest having them must send the names of those whom he receives to be entered in the Register of a church where the Confraternity is canonically established. This condition is essential.

N.B. *These faculties are generally obtained through the Dominican Provincial in each country.*

4. Nuns and Religious women, living in Community, may obtain from the Magister General

[1] When names are entered on the Register by one who has not faculties, each page should be signed by the Director, or by one who has faculties.

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faculties for their Chaplain for the time being, to bless rosaries, and receive members. In that case, being (only) an official faculty, it only extends to the nuns and those connected with their convent, but not to other places. For the same reason, as it is an official faculty only, when the Chaplain is replaced, he loses it; it passes on to his successor (*Acta S. Sedis super Conf. Ros.* vol. i. N. x.).

5. In Dominican churches the Prior and the Father Sacristan have official faculties. All other Dominican Fathers who wish to receive members and bless rosaries must have personal faculties, which, when once they possess, they can use anywhere.

6. Chaplains of Dominican nuns have no official faculties. They must obtain personal ones if they wish to receive members and bless beads (S.C.I. April 6th, 1728).

CHAPTER VI

ADVANTAGES OF THE ROSARY CONFRATERNITY

In the course of the first part of this little book, reference was made in several places to the benefits which accrue to those who say the Rosary regularly, and especially to those who say it as members of the Confraternity. We need do little more in this chapter than sum them up under distinct headings.

1. *Union of Prayer.* The first advantage is that of which we treated in the chapter on "the Rosary Confraternity," and which is epitomised in the ad-

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mirable "Constitution" of Pope Leo XIII. which is destined to "make history" in the life, work, and growth of the Rosary, both as a Devotion and as a Confraternity in the Christian world. His Holiness speaks of the members as being *linked together* in fraternal charity through that most devout form of supplication whence the Society derives its name, to honour the Blessed Virgin, and seek her protection by *united prayer* . . . . it "*binds them to each other* by the one sole bond of the common recitation of the Rosary" (N. i.). As Our Lady revealed to S. Dominic in a vision a number of the members of his newly founded Order gathered together under the protecting shelter of her own mantle, so "the bond of the common recitation of the Rosary" unites all the members under Mary's patronage into a Confraternity, or common fraternity or brotherhood. The past and present are "linked." The members on earth in every land form a common Society of brothers and sisters. The members still on earth are united to those who, once members on earth, are before the throne of Mary in heaven. The bodyguard on earth is one in sympathy and love with the bodyguard in heaven. The Rosary is a Catholic Devotion in every sense of the word, Catholic in time, Catholic in place, Catholic in faith and love. The Rosary Confraternity is the largest Confraternity in the Church, as the Rosary Devotion is the most widespread in the Catholic world. Each member is helped by the other, each prays for the other. In the words of S. Ambrose, "As each prays for all,

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so all pray for each." There is a concert of prayer ever rising from earth, like the eternal "Sanctus" of praise in heaven. Not an hour of the day or night, not a minute of each hour, is there, in which, either in this hemisphere or in the hemisphere at our feet, members of this Society are not pleading each for the other, before the throne of the Most High, aided by the prayers of the Immaculate Queen. This is truly "taking Heaven by storm," this is besieging the Eternal City. The siege has gone on for seven centuries of years, it goes on still, and it will till the city is captured. Many helped by their brethren have entered in; many are entering every day; many more will continue to enter through the all-availing prayer of the Rosary, till the Rosary Confraternity shall no longer be a society on earth, but Mary's guard of honour in heaven.

2. *A Definite Form of Prayer.* Oftentimes when we kneel down in church, in chapel, or in our own room, we hardly know what to say. Many, for that reason, take with them to church a little library of books of prayer. We need something to steady our thoughts, to determine our minds, to concentrate our affections in our prayer. The Rosary is a never failing help. We need no book, we do not even need beads. For the prayer of the Rosary we need only what we always have, God and self. How much valuable time appointed for devotion, would have been frittered away in idle, useless thoughts, in an empty meaningless way, if we had not always had our Rosary to turn to! We can always think, we can

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always say the *Pater* and *Aves*, we can always, therefore, have a definite and defined prayer in our power. If we kneel down and ask ourselves: "What am I to say? and what am I to do?" and no answer comes, the Rosary is our friend in need.

3. *A Definite Mental Prayer.* We must, if we are to gain Heaven, make mental or spiritual prayer; we must consecrate to God's service God's greatest gift to men, the mind and the heart, the intellect and the will. Yet how difficult many, even good people, find it to concentrate their thoughts and fix the affection of their wills upon Him even for a few minutes—say for a quarter of an hour at a time. The Rosary simplifies mental prayer. Even the most volatile imagination can steady itself during the very brief time that it takes to say a Rosary decade. To some the passing quickly from thought to thought, from scene to scene, from mystery to mystery, as we do in the saying of the Rosary, is a relief; it makes them meditate when they would otherwise never meditate at all. The Rosary peoples the solitude of their minds with holy personages and sacred things; it fills their hearts with the joys of Bethlehem; it moves their wills to sorrow at the sadness of the Courtyard and of Calvary; it makes their spirit break forth in glorious Alleluia of gratitude and love as they ponder over the Resurrection and Ascension, the descent of the Holy Spirit, and the Glory of the Heavenly Queen. If they say their Rosary only as often as they are obliged in fidelity to do, as members of the Confraternity, they thus make fifteen medita-

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tions a week. If they say it, as love would prompt, each day; if not like the Psalmist "seven times a day," a decade five times at least,—in saying five decades they think of God and give praise to His Divine Majesty.

4. *A Definite Vocal Prayer.* "Lord teach us how to pray as John also taught his disciples" one of Our Lord's followers asked Him (Luke xi. 1). They wanted to pray, they wished to commune with God; but in what way were they to do so, what formula were they to use, what were they to say? Followers of Our Lord in the centuries that have gone by, have often felt with "one of His disciples" the wish to know what to say. Have you never experienced this, you who are reading these words? Do not the lips seem sealed at times, the heart cold, almost ice-bound, the mind empty? Does not the heart cling to earth and refuse to rise above the hills and mountains, nay above the valley and the plain? Well, with the Rosary in our hand, we are never at a loss what to think about and what to say. The thought is there, we have only to make it our own. The words are ready to our lips, we have but to repeat them. The affections are in the thoughts, we have only to ponder over them and they will come out and fill not only our minds but our hearts. No need for prayer-book. No need for multiplicity of words. No need to search for expressions of thoughts and affections of hearts. All are there in the Rosary, and the Rosary is always at hand. The Church has decided all—what we are to think, what we are to love, what we are to say, and how we are to say it.

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The Rosary answers the petition: "Lord teach us how to pray?" Blessed Margaret Mary learnt the lesson well. On her knees each day she said the Rosary, as she said it making a prostration and kissing the ground after each *Ave*. The Rosary led her, by meditation and vocal prayer, to the very heart of Him who is Way and Truth and Life.

5. *A Definite Time for Prayer*. As we creatures of circumstance, who are influenced by every passing whim, require a definite form of prayer, so, if we are to be children of Prayer, we need a fixed and deter mined time. The Church obliges us to hear Mass on Sunday morning, else there are some perhaps who, though they are not bad at heart, would not hear it at all. Custom bids us pray in the morning and again in the evening-time, else, our good intentions notwithstanding, we might pray but rarely, if we prayed ever. How many at retreat, mission, and other times resolve to pray often, to hear Mass frequently, to do good works, to go to Confession regularly, to say the Rosary sometimes, but because they do not fix the time—the week, the day, the hour—fail in what they intended to be good resolves? "Any time" or "some time," "some week" or "some day," all spell "*never*." If we are really to carry out our purpose, we must determine the time—on Monday, Wednesday, Friday, on the first Sunday of the month —then there may be hopes of our "good intentions" not going "to pave the floor of Hell." By belonging to the Rosary Confraternity, we determine not only the form of our prayer, but the time. If we do nothing

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more than fulfil our obligation, we shall say the Rosary at least once a week, probably five decades on three separate days. If love prompts us to do more, we shall say it every day. And oh! the blessings in life, in death, and in eternity that will come to us from this daily thought of Jesus, and this daily converse with her who will "pray for us sinners now and at the hour of our death. Amen."

6. *It keeps the Mysteries of the Incarnation, the Redemption, and Eternity always before our hearts and minds.* No little blessing this, assuredly, if we remember that these are the vital mysteries of Christianity and the mysteries upon which our hope of Eternity is founded. Eternal Life depends upon our knowledge of them, upon our learning the lessons which are taught by them, and upon our carrying out the virtues they teach, and the consequences of the knowledge which they reveal, in the practice of our daily life. The weekly—or better still the daily—Rosary, we repeat again, and we can hardly repeat it too often, is a most efficacious and effectual means of keeping alive the truth of the Mystery, "which," to use the words of the Athanasian Creed, "except a man believe faithfully and steadfastly, he cannot be saved." The Liturgy of the Church brings before us these great truths at stated times in the year—the Incarnation on Lady-day and at Christmastide, the Redemption in Lent and during the week we call "Holy," the future rewards at Easter-time, on Ascension day, at Pentecost, and on the Feast of Our Lady's Assumption. The Rosary helps the Church Liturgy,

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and keeps the memory of these events *always* before us. If we say our Rosary regularly—and a true member of the Confraternity must, if he is to remain true—we cannot forget these mysteries which brought, and will ever bring, "Glory to God in the highest, and on earth peace to men of good-will." Our Rosary will strengthen our faith, and make our love of God from a spark become a fire. Pope Pius VI., who said the Rosary every day, used to compare it to the angel who strengthened Our Lord in the Garden of His agony: "And there appeared to Him an angel from Heaven strengthening Him. And being in an agony He prayed the longer" (Luke xxii. 43). Pope Pius IX., in like manner, always said the Rosary each day. In his last illness, being weakened by age and bodily suffering, he said to his Confessor: "I am too weak to pray as I would wish; so I picture to myself all around my room the fifteen mysteries of the Rosary, and I go in spirit from one to the other in silent prayer. Do you approve of this?" The Confessor is reported to have replied, "Yes, Holy Father, but there is one thing wanting." "What is that?" the Pope asked. "Indulgence your devotion." "That is just what I have done," said the venerable Pontiff. We follow this practice of the Saintly Vicar of Christ whenever we say our Rosary; and, as we shall see in the next chapter, the Church has abundantly enriched our devotion with Indulgences untold.

7. *Prayer for the Dead.* Being so richly indulgenced, and in such sort that nearly all these spiritual

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favours from "the treasury of the Church" are applicable to the suffering souls, the Rosarian who fulfils his weekly obligation has an easy and at the same time a generous means of satisfying his debt to the dead, whether it be a debt of duty to those for whom he is bound to pray, or a debt of love which he owes to all those "who are gone before us, with the sign of faith, and sleep in the sleep of peace." We might often, we members of the Rosary Confraternity, pray not only for those for whom we are under obligation to pray, for those to whom we are indebted for deeds of kindness and love, but also for the unknown dead, especially those who once were members of our Confraternity and held the place which we are filling now. "To these, O Lord, and to all that rest in Christ, grant, we beseech, a place of refreshment, light, and peace, through Christ Our Lord. Amen."

8. *Participation in the Merits and Good Works of the Members of the Dominican Order*—such as the Masses, the office, the preaching. The General of the Order, in every Patent of Erection which he sends out to any and every part of the world "by Apostolic authority," *i.e.* by the will of the Holy See, grants this privilege in these words: "In order that a greater charity, as between mother and child, may exist between this new Confraternity and the Holy Order of Preachers, out of which it has come forth (and to which it may return, if the Order should ever have a church in this place), we grant to all the members who shall be enrolled in it a participation in all the good works which, by the grace of God,

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are performed throughout the world by the brethren and sisters of the said Order." Every time the Dominican blessing is given to the Rosary of a member or of one who is to become a member of the Confraternity, the power of the blessing, coming as it does from the Holy Father through the instrumentality of the Dominican General, carries with it, not only the Benediction of the Holy See and the Indulgences attached to the blessing, but the participation spoken of in the works quoted above.

9. *Participation in the Good Works of all the Members of the Confraternity.* This is the object of every Confraternity: mutual help, mutual generosity, mutual prayer. It is a "union," a "society," a "sodality" a "brotherhood." Each member is "linked" to the other, and as branch draws sap from branch and all the branches receive life from the parent stem, so the members of the Rosary Confraternity receive from each other mutual, spiritual assistance; and as again all have their existence, as members, from the Dominican Order, all draw upon the mother-tree.

The Patent of Erection continues: "They (the members) are also in a certain special manner participators in the good works which the other members, dispersed throughout the world, perform as members of the Confraternity." The form of the Rosary blessing emphasises this concession, praying that the member for whom the beads are blessed "may be a partaker and sharer in all the favours, privileges, and Indugences which have been granted by the Holy Apostolic See to *the same Society.*"

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10. *The Large Number of Indulgences.*[1] Indulgences are the seal of approval which the Church sets upon a Devotion. And—if we may measure her appreciation of a devout practice by the number of Indulgences which her successive Pontiffs, through the ages, grant to it, as we certainly may—beyond doubt the Rosary, as we shall see from the next chapter, vindicates its right to a high place in the Church's esteem, and establishes its claim to the title given to it by a learned English writer of our own day: "The Queen of Indulgenced Prayers."

CHAPTER VII

INDULGENCES OF THE CONFRATERNITY

In the "Apostolic Constitution" of October 2nd, 1898, Pope Leo XIII. writes: "To the care and zeal of the Master General we entrust the compilation, as soon as may be, of a complete and accurate list of the Indulgences granted by the Roman Pontiffs to the Confraternity of the Most Holy Rosary, and to the rest of the faithful who devoutly recite it, which list shall be examined by the Sacred Congregation of Indulgences and Relics, and approved by the Apostolic See" (N. xvi.).

In accordance with the command of the Sovereign Pontiff, the list was drawn up. It was examined by the Sacred Congregation, and received the approval

[1] For explanation of the doctrine of Indulgences, see "The Catholic Creed," by the present writer, ch. xxvii.

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of the Holy Father on the 29th of August 1899. On the following day, August 30th, 1899, a copy of it was sent with a letter from his Eminence Cardinal Gotti, Prefect of the Sacred Congregation of Indulgences, to all the Archbishops and Bishops in communion with the Holy See, in every part of the Christian world.

Every other list of Indulgences is obsolete, and should be destroyed. The list of August 29th, 1899, supersedes them all.

The following is a correct translation, though somewhat abbreviated, of the *Index Indulgentiarum*, or list of Indulgences. It is given in the exact form in which it appears in the original Latin copy. With a view of economising space, the names of the Popes who granted the Indulgences, and the dates of their concession, are omitted. Directors of Confraternities will find them, however, in the Latin copy which is sent with the Patent of Erection, wherever a new Confraternity is established.

The reader will notice that the list is divided into two parts. (1) The first part, which is by far the largest, enumerates the Indulgences granted exclusively to those who are members of the Confraternity. (2) In the second part will be found the Indulgences which both members and non-members may gain, those, that is, which are granted to all the faithful, provided they fulfil the conditions prescribed.

The Indulgence is given first, the conditions after, in this abbreviated form :—

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INDULGENCES OF THE CONFRATERNITY OF THE MOST HOLY ROSARY.

PART I.—INDULGENCES GRANTED TO MEMBERS ONLY

I.—On the Day of Admission

Plenary.—Confession, Communion, reception into Confraternity.

Plenary.—After being received, Confession, Communion in the Church or Chapel of the Confraternity, recitation of Five Mysteries, prayers for the Pope's intentions.

These Indulgences can be gained either on the day of admission, or on the following Sunday or festival day.

II.—For Saying the Rosary

(*a*) during the year

Plenary.—Once during life, for the weekly recitation of the Rosary.

For saying the whole Rosary of Fifteen Mysteries, members gain all the Indulgences granted in Spain to the "crown" of the Blessed Virgin.

50 *years*, once a day, for saying Five Mysteries in the Chapel of the Rosary, or in any part of the church where the Rosary Altar can be seen. Members who do not live in a place where the Confraternity is erected can gain this Indulgence in any church or public oratory.

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10 *years and* 10 *forty days* for each recital of the Rosary when said three times in the week.

7 *years and* 7 *forty days*, once a week, for saying the whole Rosary.

5 *years and* 5 *forty days* (*i.e.* 2025 *days*) for devoutly saying the Holy Name JESUS in each Hail Mary.

2 *years* on each of the three days chosen for the weekly obligation, provided the whole Rosary be said within the week.

300 *days* for saying Five Mysteries.

100 *days* for inducing others to say Five Mysteries.

300 *days*, once a day, for assisting on Sundays or festivals in a Dominican Church, when the Rosary is said or sung processionally before carved or painted representations of each Mystery.

(*b*) ON CERTAIN DAYS AND FEASTS

Plenary.—On the Annunciation. Confession, Communion, and recital of the Rosary.

10 *years and* 10 *forty days*, on the Purification, Assumption, Nativity of the Blessed Virgin, for saying the Rosary.

10 *years and* 10 *forty days* on Easter, Annunciation, Assumption of the Blessed Virgin, for Five Mysteries.

7 *years and* 7 *forty days*, on the other feasts of Our Lord and of the Blessed Virgin on which Mysteries of the Rosary are kept, viz., Visitation of the Blessed Virgin, Christmas Day, Purification, Compassion of the Blessed Virgin (Friday after Passion Sunday), Ascension, Pentecost, and All Saints, for saying at least Five Mysteries.

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7 *years and* 7 *forty days*, on Christmas Day, the Annunciation, Assumption of the Blessed Virgin, for the usual weekly recitation of the whole Rosary.

100 *days*, on the Purification, Annunciation, Visitation, Assumption, Nativity of the Blessed Virgin.

III.—For Assisting at the Procession of the Rosary

Plenary.—Confession, Communion, assisting at the Procession on the first Sunday of the month, prayers for the Pope's intentions, and visiting the Chapel of the Rosary. This Indulgence may be gained by members travelling by land or sea, or who are in service (including soldiers on duty), if they say the entire Rosary; and by those who are sick or legitimately hindered if they say Five Mysteries.

Plenary.—For assisting at the Procession on these feasts of the Blessed Virgin—Purification, Annunciation, Visitation, Assumption, Nativity, Presentation, Immaculate Conception; or on any day within their Octaves.

5 *years*, for maidens who receive a marriage-portion from the alms of the Confraternity and assist at the Procession.

100 *days*, for assisting at the Procession.

60 *days*, assisting at the usual Procession, or at any other made with the Bishop's leave, or when *Viaticum* is carried in Procession to the sick.

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IV.—For Visiting the Chapel or Church of the Confraternity

Plenary.—First Sunday of the month, Confession Communion, visit, with prayers for the Pope's intentions.

Sick members may gain this, after Confession and Communion, by saying Five Mysteries before a devout image, or by saying the seven penitential psalms.

Plenary.—First Sunday of the month, having received the Sacraments; prayers before the Blessed Sacrament exposed in the Church of the Confraternity, and prayers also for the Pope's intentions.

Plenary.—Visit to Rosary Chapel or Church of the Confraternity—Confession, Communion, prayers for the Pope's intentions between first Vespers and sunset of the following feasts:—Christmas, Epiphany, Easter, Ascension, Whitsunday, on any two Fridays in Lent, All Saints, and any one day within eight days after All Souls, on Sunday within Octave of Nativity of the Blessed Virgin, on the third Sunday of April.

Plenary.—On same conditions, from first Vespers to sunset of these feasts of the Blessed Virgin—Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, Assumption—and on one day within the Octave of these feasts; on the Seven Dolours (Friday after Passion Sunday).

On Easter, Ascension, Whitsunday, on the above feasts of the Blessed Virgin, and on the two Fridays in Lent, the Indulgence can be gained by visiting *any* church or public chapel.

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Travellers by land or sea and those in service can gain the Indulgence for visiting the Church or Chapel of the Rosary on all days on which Mysteries of the Rosary are kept, if they say the entire Rosary; the sick or legitimately hindered, if they say Five Mysteries.

7 *years and* 7 *forty days*: Confession, Communion, visit to Chapel or Altar of the Rosary, with prayers for the Pope's intentions, on Christmas day, Easter, Whitsunday, Immaculate Conception, Nativity of the Blessed Virgin, Annunciation, Visitation, Assumption, All Saints.

100 *days*, once a day, for visit to Chapel or Altar of the Rosary, with prayers for the Pope's intentions.

NOTE.—Religious women, all in colleges, seminaries, schools, and Catholic institutions, who are members, can gain all the Indulgences which require a visit to the Chapel or Church of the Confraternity if they visit their own church or chapel.

Sick members and others unable to fulfil the conditions of communion or visit can gain the Indulgences, if, after Confession and the other conditions, they perform some pious work prescribed by their Confessor.

For gaining *partial* Indulgences by the visits a separate visit is necessary.

V.—FOR VISITING FIVE ALTARS

For visiting five Altars in any church (or one or two Altars where there are not five) on the appointed days, the same Indulgences as if visiting the Station-Churches in Rome.

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VI.—For Saying or Hearing the Votive Mass of the Rosary

For hearing this Mass and offering some pious prayers, members can gain all the Indulgences granted to the recital of the entire Rosary. Priests who are members gain the same when they say the Mass as prescribed, and at the Rosary Altar. Dominican Fathers can say this Mass on all Wednesdays and Saturdays, except on feasts of first and second class and a few other special days.

Those who are in the habit of celebrating or hearing this Mass gain, once a month, all the Indulgences granted for the usual Procession on the first Sunday of the month; Confession, and Communion.

1 *year* on Saturdays in Lent for assisting at this Mass and at a sermon on the Blessed Virgin, and saying the "Hail, Holy Queen."

VII.—For the Devotion of the Fifteen Saturdays

Plenary.—On any three of fifteen consecutive Saturdays, Confession, Communion, visit to Church of Confraternity, with prayers for the Pope's intentions.

7 *years and* 7 *forty days* on the other twelve Saturdays.

VIII.—For Devotions during October

Plenary.—For assisting ten times at these devotions in a Dominican Church, Confession, Communion, prayers for the Pope's intentions.

7 *years and* 7 *forty days* each time assisting at the above.

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IX.—For Assisting at the Singing of the Salve Regina

3 *years and* 3 *forty days* for assisting at the singing of the "Salve," on certain festivals, in a church in which the Confraternity exists.

100 *days* for the same every day in the year.

Members who cannot assist can gain the Indulgences by kneeling before an altar or picture of the Blessed Virgin, saying the "Hail, Holy Queen."

40 *days* on all Saturdays and feasts.

X.—For Mental Prayer or other Spiritual Exercises

Plenary.—Once a month, for at least a quarter of an hour's mental prayer every day for a month, Confession, Communion.

Plenary.—Any one day in the year, for prayer, mortification, and other good works for forty days, in memory of our Lord's forty days in the desert.

7 *years and* 7 *forty days* for every half-hour of mental prayer.

100 *days* for every quarter of an hour.

XI.—For Visiting Sick Members

3 *years and* 3 *forty days* for each visit; 100 *days* for inducing them to receive the Sacraments.

XII.—For Praying for Deceased Members

Plenary.—For assisting at Office of the Dead, said in Dominican Churches on four Anniversaries (Febru-

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ary 4th, July 12th, September 5th, November 10th), Confession, Communion, prayers for the Pope's intentions.

8 *years* for assisting at the funeral service and procession, on Saturdays, or once a month, in Church of the Confraternity.

3 *years and* 3 *forty days* for following the body of a deceased member to the Church of the Confraternity.

100 *days*, for assisting at funerals with the Confraternity Cross, and on the anniversaries of deceased members, with prayers for the Pope's intentions.

XIII.—For any Pious Work

60 *days* for any work of charity and piety.

XIV.—For the Dying

Plenary.—Can be applied by a Priest in the usual way, even apart from Confession, to all who have been accustomed to say the Rosary every week.[1]

Plenary.—If having once at least said the entire Rosary, they die holding the blessed candle of the Rosary.

Plenary.—For Confession and Communion.

Plenary.—For invoking the name of Jesus with a contrite heart, if they cannot do so with their lips.

Plenary.—After receiving the Sacraments, making an act of faith in the Holy Church, saying the *Salve*, and commending themselves to the Blessed Virgin.

N.B.—Any one of these Indulgences may be gained, if the conditions are fulfilled, but not all at the same time.

[1] Form, p. 237.

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XV.—For The Dead

In all Dominican Churches, the Rosary Altar is privileged for all Fathers of the Order, on behalf of deceased members.

Moreover, the Rosary Altar is always privileged for any Priest even if not a member, and on behalf of any soul.

PART II.—INDULGENCES SHARED IN BY ALL THE FAITHFUL

7 *years and* 7 *forty days.*—Procession on first Sunday of the month.

Plenary.—Toties Quoties. Rosary Sunday. Confession, Communion, visit to Chapel of the Rosary or to Statue of Our Lady, if exposed to veneration in another part of the Church, in honour of the victory of Lepanto gained by the prayers of the Rosary. This Plenary Indulgence may be gained EACH TIME the visit is repeated, from the first Vespers of the feast on Saturday afternoon until sunset of Rosary Sunday. During the visit, prayers must be said for the Pope's intentions. The Confession may be made on the Friday or Saturday before Rosary Sunday.

Plenary.—On Corpus Christi, on the Titular-day of the Church, on any day within Octave of Rosary Sunday; Confession, Communion, visit to Chapel or Image (as above), with prayers for the Pope's intentions.

All the above Indulgences, except that for the hour of death, can be applied to the Holy Souls.

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ADDITIONAL INDULGENCES TO ALL THE FAITHFUL.

Plenary.—Once a year, for Five Mysteries every day, using a Rosary blessed by a Dominican, or by one who has the faculty; Confession, Communion.

100 *days* for each *Pater* and *Ave*, when saying the entire Rosary, or Five Mysteries, on a Rosary blessed as above.

5 *years and* 5 *forty days* for every Five Mysteries.

10 *years and* 10 *forty days*, once a day, for saying Five Mysteries with others, either at home or in Church, in a public or private Chapel.

Plenary.—Last Sunday of each month, for Five Mysteries three times a week, as in the preceding; Confession, Communion, visit any Church or public Chapel, with prayers for the Pope's intentions.

Plenary.—On any one of fifteen consecutive Saturdays, for Five Mysteries, or other devotions to the Mysteries; Confession, Communion each Saturday, or on Sundays, if prevented on Saturdays.

7 *years and* 7 *forty days* for the same, on the other Saturdays.

Plenary.—For any devout Novena of approved prayers in honour of Our Lady of the Rosary; Contrition, Confession, Communion, prayers for the Pope's intentions on any day within the Novena or within eight days after.

300 *days* on all other days of the above Novena.

FOR OCTOBER DEVOTIONS.

Plenary.—Rosary Sunday, or any day within Octave; Confession, Communion, visit to a Church,

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with prayers for the Pope's intentions; and provided Five Mysteries are said on the feast and on every day during Octave, either publicly in a Church or in private.

Plenary.—For Five Mysteries, either publicly or in private, said ten times in October (after the Octave of the Rosary); Confession, Communion, visit a Church, and there pray for Pope's intentions, on any day at choice.

7 years and 7 forty days.—Every day in October for Five Mysteries, either in Church or in private.

All these additional Indulgences are applicable to the Holy Souls.

CHAPTER VIII

CONDITIONS FOR GAINING THE INDULGENCES

In the preceding chapter several conditions are named, upon the fulfilment of which the Indulgences are granted. Indulgences cannot be gained unless the prescribed conditions are carried out. Pious souls who are anxious to gain all the spiritual treasures they can, both for themselves, their friends, and their dear departed, are sometimes perplexed as to the strict meaning of some of the conditions laid down. The decisions which follow, most of them being authoritative, emanating as they do from the Sacred Congregations which are the official organs of the Holy See, may help to clear up some of their doubts, and to remove their difficulties.

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1. *General Rules.*

(*a*) For gaining Indulgences three conditions are necessary. The one who gains them must (1) be in a state of grace, and so if he would receive this favour from the treasury of the Church and the merits of Christ and of his saints, if he be in mortal sin, he must either make a perfect act of contrition, or go to Confession with sorrow in his heart (*corde saltem contrito*); further, for gaining a Plenary Indulgence he must have no *affection* even for venial sin. (2) He must have at least a *virtual* intention or, according to some theologians an *interpretative* intention, of gaining the Indulgence, *i.e.* an intention once made, *e.g.* in the morning an intention of gaining any Indulgence he can through the day—and not revoked. (3) He must perform the works, or say the prayers prescribed.

(*b*) For the Indulgences granted to the members of the Confraternity, it is necessary that one be canonically received by a priest having the necessary Dominican faculties, and that the Confraternity into which he is received has been validly erected.

(*c*) Indulgences granted to the Confraternity in one country, city, or even in a particular church, are granted to all the members everywhere, unless otherwise restricted by the Holy See (Innocent XI. *Nuper pro parte*, Jul. 31st, 1679).

(*d*) Indulgences granted to *members* of the Rosary Confraternity are not suspended during the Jubilee Year unless they are specially mentioned; but Indulgences granted to *all the faithful* for saying the

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Rosary are suspended (Clement VII. *et* Sixtus V., in *Bulla Dum ineffabilia*, Jan. 30th, 1586).

(*e*) The List of Indulgences (*Index Indulgentiarum*) which is sent with the Patent of Erection, as it emanates directly from the Holy Father and has already been sent to all the Bishops,[1] need not be submitted to the Bishop for his approval (S.C.I. Aug. 10th, 1899).

2. *Confession.*

When Confession is prescribed as a condition;

(*a*) If in a state of mortal sin, even though he has been the previous day, he ought to go again, as the "state of grace" is the *sine qua non* for gaining the Indulgence (S.C.I. May 19th, 1759).

(*b*) If "*Sacramental* Confession" is made a condition, Absolution should be received (S.C.I. May 6th, 1852). If "Confession" simply is ordered, if there is no sufficient matter for Absolution, this is not necessary (S.C.I. Dec. 15th, 1841).

(*c*) Those who *habitually* go to Confession weekly may satisfy, by this weekly confession, for all the Indulgences of the week granted on condition of Confession. In some places by a *special indult* this is extended to a fortnight (S.C.I. Nov. 23rd, 1878). This, however, does not apply to those *who do not habitually* go once a week—*e.g.* it would not suffice for such persons to go seven or eight days before, unless on account of the paucity of Confessors a special indult were granted to this effect (S.C.I. Mar. 12th, 1855).

[1] See p. 173.

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(*d*) When Confession is ordered to be made in order to gain an Indulgence on a particular feast, the confession may be made the previous day (S.C.I. Oct. 6th, 1870).

3. *Contrition.*

When Confession is not mentioned, but only "contrition" or a "contrite heart," for gaining partial Indulgences, this is not a condition necessary for the Indulgence, but a preparation in case of need. One not conscious of sin need not make an act of contrition; one conscious of sin must do so, and if in mortal sin the contrition must be "perfect" (S.C.I. Dec. 17th, 1870).

4. *Communion.*

(*a*) The Communion ordered on a feast day may be made on the Vigil, *i.e.* the preceding day, or on the day itself. The other conditions must be fulfilled on the day itself (S.C.I. Oct. 6th, 1870).

(*b*) The one Communion and one Confession suffice for gaining several Plenary Indulgences on the same day, but the other specified conditions must be fulfilled separately for each Indulgence (S.C.I. May 29th, 1841).

(*c*) If the Indulgence is a local one, *i.e.* attached to a particular church or chapel, the Communion need not be made in that church or chapel, unless this is stated in the concession; it may be made elsewhere (S.C.I. May 29th, 1841).

(*d*) Confessors may commute the condition of

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Communion to some other good work, in favour of those who are habitually ill, or are physically prevented from receiving Holy Communion (Pius IX. Sept. 18th, 1862).

5. *Visit to Altar, Church, or Chapel of the Confraternity*

(*a*) The visit, when prescribed, may be made either before or after the other conditions are carried out (S.C.I. May 19th, 1759).

(*b*) A "visit to the Rosary Altar" does not mean to any altar in a church dedicated to Our Lady of the Rosary, but to the actual Rosary Altar in a church where the Confraternity is erected. But the visit may be to the Rosary Altar in *any* church, anywhere where the Confraternity exists (*Acta S. Sedis Sup. Ros.* vol. i. N. 207).

(*c*) A visit ordered to be made on a special day, would mean any time between midnight and midnight, unless (as on Rosary Sunday) it is stated that the visits may begin after the First Vespers, *i.e.* in the afternoon of the eve of the feast (S.C.I. Jan. 12th, 1878).

(*d*) Where no actual "Chapel" of the Rosary exists, the aisle in front of the Rosary Altar is considered to be "the Chapel" for the purpose of Indulgences. A visit to an altar would imply being able to see the altar (Clement VII. April 4th, 1524).

(*e*) When simply "a Church" is named indefinitely, a visit to any church will satisfy, *i.e.* a public church, where people can come and go freely (S.C.I. Aug. 22nd, 1842).

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(*f*) To gain several Indulgences, for each of which a visit is a condition, several visits must be made, *i.e.* a separate visit for each Indulgence. This will imply leaving the church and coming back again, though there is no need to return home (S.C.I. Feb. 29th, 1854).

(*g*) For the sick who are physically prevented from making the visit prescribed, the Confessor may commute it into some other pious work (S.C.I. Sept. 1862). Formerly this privilege did not apply to nuns, but Leo XIII. extended it to them also (S.C.I. Dec. 19th, 1885).

(*h*) We have stated elsewhere, that nuns and those living in boarding-schools, colleges, seminaries, &c., who are not at liberty to go out, may satisfy the condition of visiting the Rosary Chapel or Altar by visiting their own chapel. This applies even to the great Indulgence of *toties quoties* on Rosary Sunday (*Acta S. Sedis*, &c. N. 210, 211).

6. *Special Prayers.*

(*a*) When "prayer for the Pope's intentions" is prescribed and no special prayer is named, any prayer may be said. But it must be a *vocal* prayer. It must also be said on the day, or at the time, or in the place prescribed (S.C.I. May 29th, 1841).

(*b*) Prayers which are of obligation do not satisfy for the prayers ordered for gaining Indulgences. Thus, a priest could not satisfy this condition by offering his office for it. This is distinctly stated (S.C.I. May 29th, 1841).

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(*c*) The prayers need not be said kneeling, unless special mention is made of this posture (S.C.I. Sept. 18th, 1862).

(*d*) Two, or several, may say the prayers together, alternately—as office is said in choir or Rosary in church (S.C.I. Jan. 22nd, 1858).

(*e*) Prayers ordered by the Pope, *e.g.* for the extirpation of heresy, the exaltation of the Church, &c., may be said for the Pope's intentions, without explicitly naming the specific intention (S.C.I. Feb. 12th, 1847).

7. *Transferred Feasts and Indulgences*

(*a*) If the *Solemnity* of the Feast is transferred from a week day to a Sunday (as is the case with some of the days of Obligation in France), the Indulgences of the Feast are also transferred. This rule applies to Indulgences granted any day or days within the Octave (S.C.I. May 6th, 1854, *et* Jan. 12th, 1872).

(*b*) If, however, only the Mass and office are transferred, the Solemnity being kept on the day itself, the Indulgences are not transferred (S.C.I. Jan. 12th, 1878).

(*c*) If a Feast is transferred permanently, *i.e.* the day for keeping it permanently changed, either in the Universal Church, or in a country, or in a Religious Order, then the Indulgence is transferred with the Feast, whether it be in the Church at large, or in a country, or for a Religious Order (*ibid.*).

(*d*) If in a particular diocese or in a Religious

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Order a Feast is regularly kept on a fixed day which differs from the day named in the Roman Calendar, the people in the diocese and the members of the Order gain the Indulgences on that day on which it is kept in their own Calendar (S.C.I. Aug. 29th, 1864). But in no case can the same person gain the Indulgence twice, by keeping the Feast in two places on two different days (S.C.I. Jan. 12th, 1878).

CHAPTER IX

ROSARY GUILDS

In some towns, or in certain churches of a town, the members of the Rosary Confraternity, or such of them as are willing to join, are formed into a Guild. The Guild is, in some instances, for the unmarried girls of the town or parish; in other instances, it is for all the women; or it may be for the young men, or for the men without distinction of age or condition. In addition to the ordinary obligations of the Confraternity, such as the weekly recitation of the whole Rosary in private, the members have specific rules, according to the circumstances of the place or the discretion of the priest who is the director. These would naturally include regular Communion made in a body, monthly at least; frequent meetings in the church, if possible each week, not less frequently than once a fortnight; attendance in a body at processions wearing the ribbon, medal, or other badge of the association; an annual retreat of three

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days, with service and sermon each night, and where feasible a meditation in the morning; corporate reunions on other special occasions. The members visit each other in sickness, and for this an Indulgence is granted;[1] they also attend the funeral of deceased members, for which pious work of charity another Indulgence is given.[2] The members may also, under the direction of the priest, help in any parochial works, such as visiting the sick or the poor, taking part in "rescue-work," for which so many helpers are needed, making out-door collections for special objects, selling tickets for charitable purposes, and in other ways prompted by zeal for souls and love of God.

Surely it was some such organisation as this that S. Francis of Sales had in his mind when he wrote: "Enter willingly into pious Confraternities, particularly into such as are most productive of fruit and edification. Then you will exercise a species of obedience, very pleasing to God. For, although such Confraternities are not commanded, they are recommended by the Church, which, to testify her approbation of them, grants Indulgences and other privileges to the associates. Besides, it is always a great act of charity to associate and co-operate with others in good designs, and God is the more glorified by our union and co-operation with our brethren and neighbours in piety and good works. And although it may happen that one might perform as good exercises by oneself alone as one does in the company of the Confrater-

[1] See List of Indulgences, N. xi. p. 180.
[2] *Ibid.*, N. xii. p. 180.

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nity, and perchance might take more pleasure in performing them in private; yet is God more glorified by the union and contribution we make of our good works with those of our brethren and neighbours."[1]

Of the venerable Curé of Ars it is related that when he was appointed to his parish "he lost no time in establishing two Confraternities: that of the Blessed Sacrament for men, and that of the Rosary for women, and especially for the young girls of his flock." We have already quoted the words of S. Charles Borromeo in which he said that he depended upon the Rosary Confraternity almost solely for the conversion of his diocese.

In forming such Guilds or Sodalities, priests are evidently carrying out the will of the Holy Father Pope Leo XIII., who writes, in the Apostolic Constitution, which is an epoch-making document in the history of the Rosary: "It is right and lawful, for instance, for members (of the Confraternity of the Rosary) to frame for themselves statutes, to serve as a common rule and guide, or by means of which particular members may be encouraged to devote themselves to needful and suitable works of Christian charity, collecting alms for the same, and wearing, if thought well, a distinctive dress. It must, however, be remembered that the gaining of the Confraternity Indulgences does not depend upon the performing of these good works, whatever they may be, but only on the fulfilment of the conditions laid down by the Apostolic See (N. vii.)." These Guilds are, con-

[1] "Introduction to a Devout Life," Part II. ch. xv.

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sequently, quite within the scope of the Rosary Confraternity, though in a sense independent of it. The Dominican General, in the Patent of Erection of the Confraternity, distinctly states: "If the members, or any of them, wish to make special rules for themselves, they must remember that these are subject to the approval of the Bishop of the diocese." The *Acta Sanctæ Sedis*, which contains the Code of Laws for the Rosary Confraternity, also recognises these Guilds and speaks of their Directors, their privileges, &c. (N. 260 *et seq.*). The officials—Treasurer, Secretary, Sacristan, Prefects of Sections, &c.—may either be appointed by the Director or be elected annually by the members. All should be under the supreme control of the Director.

It is very important for the success and even for the very vitality of these Guilds that the services be held regularly, and that they be not too long. The form of saying the Rosary according to the Dominican rite (see page 240), if the Director thought well, would suggest itself as a bright and yet devotional form of service. After the preliminary prayer the members might sing the *Salve*. Then they would say the Rosary, or perhaps sing the Alternate Decades. The Devotion could be varied at times by the Director substituting a little practical meditation before each mystery for the formal instruction generally given. After the Rosary, the notices, requests for prayers for special intentions, the announcement of the Indulgences of the Rosary Confraternity for the week or on any coming Sunday or Festival, and a short in-

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struction would follow. The Litany of Our Lady (page 243) could then be sung, with the versicles and prayers. One of the Rosary hymns (page 270) or some other hymn to Our Lady, whilst the candles are being lighted and the priest is vesting, would be very appropriate. The service could then end with the short benediction of the Blessed Sacrament. The entire service should not last more than three-quarters of an hour or an hour at the most.

Another element of success and spiritual prosperity in the management of these Guilds, is the regular Communion of the members, made in a body. It should be announced both to the people on the preceding Sunday and to the members at their meeting. All should wear their medals or badges. The members should be divided into sections, each section, marked by its bannerette, having its specified place in the church. The prefects of the sections should note down the names of those present and report to the Director those who are absent. All should remain for a short time after the Mass to make the prescribed thanksgiving.

The annual retreat again is a bond of union between the members. The Director would do well to obtain the services of another priest to give the retreat. A strange voice sometimes appeals more forcibly than a familiar one; and a stranger may say things of use, which, if spoken by the Director, might appear pointed and personal, and therefore either give offence or lose their force.

If there are several Guilds in the town, a re-

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union of all the Confraternities might occasionally take place in one or other of the churches, on a special feast day, as a united act of homage to God, and of reverence and devotion to His Holy Mother. They might even combine and have their annual retreat together in each of the churches in succession. All again might join in the public processions, and could unite in an annual pilgrimage to some sacred shrine. Endless possibilities for good open out before us. They only need zeal on the part of the Director, and good-will on the part of the members, for their practical and fruitful development.

One of the advantages of such a Guild, or of the members of other Guilds, joining the Rosary Confraternity would be the increased number of Indulgences which they could gain, not precisely as members of the Guild, but as members of the Confraternity of the Rosary, membership of which would be an essential condition. They would thus in all probability gain more Indulgences, provided that they fulfilled their private obligations as Rosarians as well, than the members of any other Guild in the church. Such a Society or Guild, needless to say, besides encouraging the members of the Confraternity to be true to their weekly Rosary, to which so many and such great graces are attached, would be an incalculable boon to the parish and an unfailing subject of edification to the people.

All that is needed for the establishment of a Guild such as we have been describing, would be: (1) The erection of the Rosary Confraternity with all its spiritual graces and blessings so as to ensure the

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members being able to draw upon this great storehouse of Indulgences. (2) The particular and special rules of the Guild, adapted to the circumstances of place and people. Such rules, made independently of the Confraternity and superadded to the Confraternity obligations, should have the Bishop's approval. (3) The rest would depend upon the priest, who would naturally be influenced by the needs and possibilities of the associates. (4) In many places the officials are, as we have said, elected annually either by the members or by the prefects of sections, or by a committee elected for this purpose by the members. This is only a suggestion, which in some places may not be practicable. The following officials may, under the priest who is supreme, constitute the staff: (*a*) *A President*, who presides at the Councils in the absence of the Director, and is responsible for the ceremonies, meetings, processions, and other public duties of the Guild. (*b*) *The Secretary*, who keeps the minutes of the meetings, sends out notices of reunions, general services, &c. (*c*) *The Treasurer*, who receives the weekly subscriptions or collections from the prefects of sections, keeps the accounts of receipts and expenses, and is responsible to the Council of the Officials. (*d*) *The Sacristan*, who has charge of the Guild altar, the candles, lamp, &c. (*e*) *The Prefects*, or *Zelators*, each of whom watches over a section of the Guild, marking the attendances at general communions and meetings, and, when prudent, calling upon the negligent members, under the advice of the Director, to urge a more regular attendance.

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It is impossible either to overrate or to overstate the advantages to a district of a good, united, flourishing Guild. It is as the backbone, nay, it is the very muscle and sinew, nay, the heart and soul of the parish. A Guild is an apostolate and the members are apostles. By the example of their uniformly holy life, and by the efficacy of their united prayers, they help on, invisibly perhaps but none the less effectively, the work of the priest amongst his people. They are as zealous curates, praying and striving under the guidance of the Rector, "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph. iv. 12). They are as "God's coadjutors," in the expressive words of S. Paul (1 Cor. iii. 9), helping by word and work to further the interests of Jesus Christ, by the sanctification of their own lives and by the edification of their fellows, "until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph. iv. 13). They are the "members mutually careful one for another," who are, ever striving not only to be united members but to unite others to Him "from whom the whole body, being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity" (Eph. iv. 16).

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CHAPTER X

ROSARY SUNDAY IN CHURCHES OF THE CONFRATERNITY

1. THE Feasts upon which the mysteries of the Rosary are specially commemorated, such as the Annunciation, the Visitation, Christmas Day, the Assumption, Easter, &c., are festivals of greater solemnity in the churches where the Confraternity of the Rosary is established, and upon them certain Indulgences, both plenary and partial, can be gained, as may be seen in the List of Indulgences which appears in Chapter VII., many of them being granted solely to the members of the Sodality. But the principal Feast day of the Confraternity is the first Sunday of October, now generally known throughout Catholic Christendom as *Rosary Sunday*. It was at the request of the Dominican Order that, in the year 1573, Pope Gregory XIII. allowed this festival to be kept in all churches where there was an altar or chapel of the Rosary. Later, in 1671, Clement X. extended this privilege to all churches, secular and regular, but only in countries under the dominion of Spain. In other places, notably in Italy, the faithful petitioned that this favour might be extended to them, and their prayer was favourably heard. Finally, in 1761, Clement XI., by a decree of the Sacred Congregation, dated October 3rd, ordered that it should be observed in all churches of the Catholic world.

2. Not only in all Dominican churches, but in

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all churches whether secular or regular, where the Confraternity of the Rosary has been canonically erected, many special Indulgences may be gained on this, the principal Feast of the Rosary, as may be seen in the Chapter (VII.) which treats of Indulgences. But there is one Indulgence, greater than the rest, the greatest indeed that the Church grants, which may be gained on this day in every church where the Confraternity exists. It is the one called *Toties Quoties*, which being literally translated means "as often as." From the first Vespers of the Feast, *i.e.* the Saturday afternoon which immediately precedes Rosary Sunday, till sunset on the Feast itself, not only members of the Confraternity, but *all the faithful*, even though not members, may, by visiting the chapel or altar of the Rosary in such churches, gain a Plenary Indulgence "as often as" (*toties quoties*) they make such visit. A Plenary Indulgence, that is to say, may be gained by every distinct visit made. This is the "Portiuncula" of the Rosary Confraternity. The conditions are (1) the visit must be *distinct*, *i.e.* the person must leave the church and return for each visit; (2) the visit must be made to "the chapel of the Rosary" or to a statue of Our Lady if exposed to veneration in another part of the church[1] in honour of the

[1] Pope Pius IX. (Jan. 25, 1866) allowed a statue to be placed outside the Rosary Chapel on Rosary Sunday and during the Octave (but not during the entire month of October). The faithful may on those days gain all the Indulgences, even the *toties quoties*, whether the visit be made to the Rosary Chapel or the statue publicly exposed outside the Rosary Chapel, if the other conditions are observed.

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Victory of Lepanto gained by the prayers of the Rosary; (3) Confession is prescribed, but it may be made on the Friday or Saturday before Rosary Sunday; (4) Holy Communion is also a condition; (5) Prayers for the Pope's intention must be said at each visit.

3. In order to encourage the faithful to multiply these visits, it is the custom in many Confraternity churches on Rosary Sunday to say publicly every half-hour five decades of the Rosary, at least from the last Mass till the evening service. This practice might be extended to the Saturday afternoon or evening. As the priests are engaged, generally, at that time, the members of the Guild or Confraternity might say the Rosary, each in his turn, and so keep up the recital throughout the day. It is also customary to bless Rosary beads and enrol members at intervals during the day, as strangers often come from a distance to gain the special Indulgences, and are glad to avail themselves of the opportunity thus afforded of being received into the Confraternity and of having their beads indulgenced.

4. Another feature of the service on Rosary Sunday in a church where the Confraternity exists, is that of blessing roses. The roses must be natural flowers, and not artificial ones. The blessing generally takes place and the roses are distributed to the people, after the High Mass. The meaning and object of this blessing is expressed in the words of the prayer used for that purpose, and of which an English translation will be found at page 235. Only those who have

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faculties to bless beads with the Dominican blessing may bless roses (*Acta S. Sedis pro Soc. Ros.* cap. v. N. iii.).

APPENDIX I

THE PERPETUAL ROSARY

1. THE Perpetual Rosary is an organisation quite distinct from the Rosary Confraternity, and yet it presupposes it; for only a member of the Confraternity can join it. So that to become a member of the Perpetual Rosary, the first condition is to join the Confraternity. The name is expressive; it summarises the object of the Association, which is to keep up the saying of the Rosary perpetually, night and day, throughout the entire year. Those members of the Rosary Confraternity, who, in addition to their Confraternity obligations, join this Society, form themselves, as it were, into a body-guard, sometimes called "Our Lady's Guard of Honour," and gathering in spirit around the throne of the heavenly Queen of the Rosary, pay unceasing homage to the Mother of the Divine Son. Their *Paters* and *Aves* arise in endless and ceaseless succession from earth, and are lifted up on the wings of love to Mary's throne, day and night, week in, week out, from the beginning to the end of the year.

In order to carry out this beautiful idea, so full of lively faith and thoughtful love, each one selects an

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hour of the day or night—once a week, once a month, or once a year, according as his or her devotion suggests.[1] He then sends his name and states the hour of the day or night, of the week, month, or year, which he has chosen, to "the Reverend the Father Director of the Perpetual Rosary,"[2] who enters it upon the Register of the members. If not already a member of the Confraternity, he at the same time asks to be admitted to that as well. When the hour chosen comes round, he says the fifteen decades of the Rosary in a church, at home, or wherever he happens to be, offering up the five Joyful decades for the conversion of sinners, especially those recommended to the associates; the five Sorrowful mysteries for those in their agony and especially for any members who may be at the point of death; the five Glorious decades in fine for the dead, and especially for deceased associates. The rest of the time may be spent in other, either vocal or mental prayer. If impeded from saying the Rosary at the prescribed hour, he should strive to get some one, *e.g.* another member, or even a non-member, to say it for him. Thus is a perpetual sacrifice of prayer and praise offered up by the members. For all the hours of the day and night, throughout the year, are chosen by some or other of the associates,

[1] To gain some of the Indulgences it must be not less than once a month.

[2] In *England* at Hawkesyard Priory, Rugeley, Staffordshire; in *Ireland*, S. Saviour's, Dublin; in *America*, Dominican Church, Lexington Avenue, New York; in *Australia*, Dominican Church, Adelaide; in the *West Indies*, the Cathedral, Port of Spain, Trinidad.

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some of the hours by many; so that the Rosary is said perpetually without intermission and the name becomes a reality, it *is* "the Perpetual Rosary." There are convents of Dominican Nuns, notably in Belgium, where by day and by night the sisters unceasingly recite the Rosary prayer which came from Mary, and which leads souls through Mary to Jesus Christ. The Association which we have been describing dates from the early part of the seventeenth century. It originated under the shadow of the tomb of S. Dominic at the instigation of a venerable Dominican, who died in the odour of sanctity at Fiesole, the holy father Timotheo Ricci, a celebrated preacher and a most loyal client of Mary Queen of the Rosary, who was called in his day "the Blessed Alan of our century." The Dominican Fathers, seeing the fruitful harvest of souls which this unceasing prayer gathered into the fold of Christ, in a general Chapter held in Rome in 1650, and in another Chapter held four years after, petitioned the Holy See to sanction the Association and to enrich it with Indulgences. Popes Alexander VII., Clement X., Innocent XI., Pius VII., all blessed the good work with spiritual graces. During the pontificate of Pius IX. the Association received a new lease of life, and was further indulgenced by the Sovereign Pontiff. In France especially it appealed to priests and people; and probably from France it spread into our English-speaking lands, where many thousands have joined its serried ranks, and become part of the Guard of Honour of Mary Queen of the Holy Rosary.

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In some places the members are formed into *divisions* and *sections* and become a corporate union. Each such *division* is made up of thirty or thirty-one "Prefects" corresponding to the number of the days of the month. Each prefect of a division is responsible for a *section* of twenty-four members corresponding to the twenty-four hours of the day. To each of the members of a division the prefect assigns an hour of the day or the night in rotation, during which the member undertakes to say the Rosary as described. Thus each section says the Rosary during an entire day and night, and the division is responsible for the perpetual recitation of the Rosary. This organisation, or "Congregation of the Perpetual Rosary," was approved and blessed by Pope Pius IX., April 12th, 1867. We commend it to the zealous consideration of Sodalities of the Children of Mary and other pious unions or societies.

2. The Perpetual Rosary, like the Rosary Confraternity, has been committed by the Church to the care of the Dominican Order. The following Decisions which emanate either from the Holy See or from the Master General of the Dominicans, the "Supreme Moderator" of the Rosary, will be of interest to Rosarians. We take them from the *Analecta Ordinis Prædicatorum* of September 1894:—

(*a*) A Congregation of the Perpetual Rosary is not a *Confraternity* in the sense in which the Rosary Sodality is a Confraternity. It is not "erected" or "established" locally. It partakes rather of the nature of a *personal association* of members, living

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anywhere and everywhere, who, united by a spiritual bond, undertake together to keep up, though at a distance from each other, the perpetual recital of the Rosary. They meet only in spirit at the foot of Mary's throne.

(*b*) Directors of the Rosary Confraternity have no authority over the Perpetual Rosary, nor can they establish it in their churches, even though the Confraternity is canonically erected in them.

(*c*) Only Religious of the Dominican Order can be Directors of the Perpetual Rosary.

(*d*) The Provincial of the Dominicans may appoint one or many Dominican Directors in his province, as he chooses (Cap. Gen. Lugduni, 1891).

(*e*) The unity and solidarity of the Association depends upon the Director. He is the bond of union between the associates.

(*f*) The Directors may either follow the old form of association, *i.e.* by receiving members without any corporate union, or the new form of congregation approved by Pope Pius IX. to which we have just referred.

(*g*) Directors can only receive members of the Rosary Confraternity. Consequently, if those who apply to join the Perpetual Rosary are not members of the great Confraternity, they must first become members of the Rosary Confraternity before they join the Perpetual Rosary.

(*h*) For further instructions, and especially for the rules of the "Congregations of the Perpetual Rosary," Directors are referred to the *Acta S. Sedis super*

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Rosarium B. Virginis, vol. i. cap. xix., and more especially to vol. ii. p. 483 *et seq.*[1]

3. We can only briefly write upon the *advantages* of this Association.

(*a*) United prayer is the first which suggests itself. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii. 20), is Our Lord's own guarantee that grace must come from the union. In the Perpetual Rosary the members are not counted by units, nor by hundreds, but by thousands. In the year 1867 in Dalmatia alone more than 17,000 practical members belonged to the Association. In the *Analecta Ordinis Prædicatorum*, of May 1895, Reverend Directors will find a digest of the rules drawn up for this Association and approved by the Holy See. In France, at one time, the members numbered over 800,000.

(*b*) The members join in a concert of continued and continuous prayer which never ceases. They are like the living creatures before the throne, of whom S. John writes: "They rested not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who is to come" (Apoc. iv. 8).

(*c*) The three important needs of the world are constantly and suppliantly laid bare before God's throne with prayer that they may be supplied: viz. the conversion of sinners for whose salvation Christ died; those in their agony, upon whose death their eternity depends; and the faithful suffering dead.

[1] A work in four vols.; it may be obtained at the residence of the General O.P., via San Sebastiano 10, Rome.

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(*d*) The members have a special share in these prayers. If they are in sin, the others pray for their conversion. When in their agony, they are assured that some one is pleading for them before the throne of Mercy. After death they will never be forgotten.

(*e*) There is, once more, in the fulfilment of the obligation of praying at a particular hour and in a particular way the exercise of self-sacrifice and obedience, as well as of faith, hope, and love.

4. In addition to the Indulgences which the associates gain as members of the Rosary Confraternity, there are others over and above which accrue to them as associates of the Perpetual Rosary.

(*a*) If they keep the hour of prayer each month, they may gain a Plenary Indulgence on condition of Confession, Communion, and prayer in a church for the Pope's intention (Pius IX. April 12th, 1867).

(*b*) Those who are "Prefects of Divisions" or "Sections," can, upon the conditions of Confession, Communion, visit to a church, and prayer for the intention of the Holy Father, gain a Plenary Indulgence the first day upon which they exercise their duty as prefects (*ibid.*).

(*c*) The prefects can also gain 300 days' indulgence wherever they get the Director to inscribe a member or encourage a member to be faithful to his promises, provided they say the *Veni Creator* and *three Aves.*

(*d*) Even those who are not members of the Rosary Confraternity, although they cannot gain all the Indulgences (as we have said), may gain a Plenary Indulgence once a year if they take an hour assigned to

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them, and go to Confession and Communion, and pray for the Pope's intention (Pius VII. Feb. 16th, 1808).

(*e*) Members of the Rosary Confraternity in making their hour's prayer as associates of the Perpetual Rosary may gain, of course, all the Indulgences granted to members of the Rosary Confraternity as well as those granted to the associates of the Perpetual Rosary. These, as the reader will remember, are both very great and very many. We may add that, at the instance of the General of the Dominicans, the Sacred Congregation of Indulgences granted (September 10th, 1898) that associates of the Perpetual Rosary who cannot go to Confession or receive Holy Communion on a week day, although their hour of prayer falls on a week day, may receive Holy Communion and gain the Plenary Indulgence on the following Sunday.

Members or associates may send to the Father Director any petitions for prayer for any special object they may have at heart. These petitions are put into a box called "the Bede-roll" which is placed near the Rosary Altar, and the members pray in a special way for the intentions thus recommended.

APPENDIX II

THE LIVING ROSARY

1. THE Devotion of the Living Rosary is of comparatively recent origin. The Association was founded at Lyons in France by a holy woman, named Marie Pauline Jaricot, in the year 1826. It is quite distinct

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from the Confraternity of the Rosary and from the Perpetual Rosary. Once let a person's name be registered in the Confraternity of the Rosary, he continues in it for ever, unless he intentionally and formally abandons it; even should he at any period neglect the weekly obligation of saying the Rosary, being in the grace of God, he still obtains his share in all the good works, prayers, Masses, alms, and penances of the Confraternity throughout the world; and wherever he goes he shares equally in all the privileges and all the Indulgences excepting those attached to the procession and to the recital of the Rosary. Whereas, on the other hand, in the Living Rosary, the Devotion consists in fifteen people joining together for a single month, each undertaking to say one decade a day; when the next monthly ticket is drawn the person ceases to be in the Devotion, unless he renews his ticket. This little Devotion of the Living Rosary has encouraged many people to use their beads who might otherwise have neglected them entirely, and thus has obtained many blessings on both parishes and individuals. There is nothing to prevent a Rosarian from joining the Living Rosary, but it would not be well to confuse that Devotion, which, however beneficial, is so limited and so partial, with the great and ancient Confraternity of the Rosary, established by inspiration from heaven, and which secures to its members, not merely a single decade and that the same throughout the whole month, but the entire Rosary each week, with all the advantages of thus systematically and regularly contemplating our

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Divine Lord's life and passion, praying for the virtues which He practised, and offering these prayers in union with so many millions in heaven and on earth. It is clear from documents preserved in the archives of the Dominican priory at Lyons, that "the Living Rosary" was only intended originally as a stepping-stone to the higher Association, namely the Rosary Confraternity. Indeed it is called, in the official code of laws, *tyrocinium ad completum rosarium*, which we may freely translate "a noviciate in which the novices learn to say the entire Rosary." The associates were only supposed to be qualifying to become members of the great Confraternity. Its object was to induce people who never said the Rosary, or who only said it irregularly, to *begin* to say it regularly, a decade at a time, with a view to their eventually undertaking to say the fifteen mysteries each week as prescribed by the Rosary Confraternity. The foundress herself said the fifteen mysteries every day to her death-day, and the sisters of the congregation which she formed to spread the Living Rosary also said the whole Rosary daily. By her influence she prevailed upon the Master General of the Dominicans, Father Thomas Cipoletti to establish the Rosary Confraternity in the Chapel of S. Philumena near the famous sanctuary of Our Lady of Fouvieres.

This will explain the seemingly little interest manifested by some Dominicans in the Association of the Living Rosary. They want something more, something higher, something greater. They prefer the greater to the less, the whole to the part, the old to

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the new. Hence they especially urge people to join the Confraternity, whose obligations are greater, which gives so much more to God and His Holy Mother, and to which consequently such immeasurable privileges and such innumerable Indulgences are attached.

The Living Rosary was approved by Pope Gregory XVI. on the 27th of January and again on the 2nd of February 1832. Later on Pius IX., by a Brief dated August 17th, 1877, placed it under the care of the Master General of the Dominican Order and sanctioned certain rules drawn up by the then Vicar General of the Order, F. Joseph Mary Sanvito.

2. *The Organisation of the Living Rosary.* (1) As we have just stated, the Living Rosary, like the Rosary Confraternity and the Perpetual Rosary, is under the supreme control of the General of the Dominican Order.

(2) In each province of the Order, the Provincial, as the representative of the General, is the head of the Association within the limits of his jurisdiction.

(3) The Provincial can give a patent of appointment, approved by the Holy See, to priests in different places and thereby name them local *Directors*.

(4) The local Directors, so appointed, name a certain number of assistants, according to the needs and number of people in their parish or town. These assistants are called *Zelators* if men, and *Zelatrices* if women.

(5) As the name implies, the Zelator has to seek out those who would become associates, to distribute to them their monthly ticket or assign to them the

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decade of the Rosary which they have to say each day; and to see, as far as possible, that each associate discharges the duty he has undertaken by saying the appointed mystery.

(6) Where the number of associates is large, or where the priest is unable to see that the Zelators attend to the circles or sections over which they are placed, the Director may appoint a president in his stead, but he cannot appoint another Director.

(7) If in a particular place the priest is unable or unwilling to undertake the office of local Director, the Dominican Provincial may appoint a lay president, provided the Rosary Confraternity does not exist in the place, in which case the Director of the Confraternity is *ipso facto* Director of the Living Rosary, as is expressly stated in the Patent of Erection of the Confraternity.

3. *Decisions about the Organisation and Working of the Living Rosary.*

In the *Acta S. Sedis super Sac. Rosarium*, vol. i. (cap. xviii.), the following points are made clear. They will be of interest to local Directors, Zelators, and associates alike :—

(1) The Living Rosary is not a Confraternity, but only a *pious association.* It has no special register, the names being kept by the Zelators. It has no *public* practices of devotion. It is not affected by the rules which are made for Confraternities.

(2) Associates, by becoming associates, do not therefore become members of the Rosary Confraternity, nor do they enjoy the privileges or gain the

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Indulgences granted to them. They must join the Confraternity as well, if they wish for these.

(3) Where the Rosary Confraternity exists, the Director is also the local Director of the Living Rosary, as is distinctly stated in the Patent of Erection, nor does the Provincial appoint a distinct Director.

(4) Where the Confraternity does not exist, a local Director of the Living Rosary may be appointed either by the Master General or the Provincial of the Dominican Order. The Provincial can only appoint *local* Directors, not general or diocesan ones.

(5) These appointments, being local and not personal, cease with the removal of a priest to another parish. If the appointment is not made in favour of "the Rector for the time being," the new Rector must write for another patent. The appointment may be made either for a fixed period, or for life, at the discretion of the Provincial.

(6) If the Rosary Confraternity is erected in a place where there is a local Director appointed since Nov. 15th, 1877, the faculties of the local Director are at once transferred to the Director of the Confraternity.

(7) The Living Rosary must remain a distinct association; it may not be united, *e.g.* to a Sacred Heart Confraternity, or the Apostleship of Prayer. Nor can an associate of both Sodalities gain the Indulgence of each, except by a separate and distinct performance of the good work, or by repeating the prayers prescribed as a condition by each.

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(8) To gain all the Rosary Indulgences the beads of an associate must be blessed with the Confraternity blessing, but the local Director cannot give this blessing, unless he has personally received the special faculties of the Rosary Confraternity.

4. *Indulgences of the Living Rosary.*

Associates admitted by a Zelator or a Zelatrice may gain the following Indulgences:—

(1). A *Plenary* on the first day after admission, on condition of Confession, Communion, prayer for Pope's intentions. This is applicable to the dead (Gregory XVI. Jan. 27th, 1832).

(2) 100 *days* for daily decade on week days; 7 *years and* 7 *forty days* on Sundays and Feast days for same; also during Octaves of Christmas, Easter, Corpus Christi, Pentecost, Assumption, Nativity, and Immaculate Conception of Our Lady.

(3) *Plenary* on Christmas Day, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Pentecost, Trinity Sunday, SS. Peter and Paul, All Saints, and Feasts (even minor festivals) of Our Lady, on condition of daily decade for a month at least, Confession, Communion, visit to a Church on above-named days (if not dispensed by Confessor for good reason).

(4) 100 *days* for each *Pater* and *Ave* said upon beads blessed with Confraternity blessing.

(5) A *Plenary* on one day of year at choice, on condition of Confession, Communion, prayer for Pope's intention, and daily decade for a year, said with beads having Confraternity blessing.

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N.B.—If any of the associates omits or neglects to say the appointed decade he does not gain the Indulgences, but the other members do not therefore lose them (Gregory XVI. Nov. 1st, 1835).

The *Zelators* and *Zelatrices* may gain the following Indulgences :—

(1) If he or she has fifteen associates under his or her care, 100 *days* as often as he or she discharges any one of duties of the office (Gregory XVI. Jan. 7th, 1835).

(2) A President, properly appointed, who has eleven Zelators or Zelatrices under his control, 300 *days* for discharge of any duty of his office.

We may conclude with the encouraging words of Pope Leo XIII., in his Encyclical letter of September 12th, 1897: "Let the people know and duly appreciate the efficacy of this Sodality.[1] This we beg all the more earnestly, as of late that beautiful Devotion to our Blessed Mother, called 'The Living Rosary,' has once more become popular. We have gladly blessed this Devotion, and we earnestly desire that you would strenuously encourage its growth. We cherish the strongest hope that these prayers and praises rising incessantly from the lips and hearts of so great a multitude, will be most efficacious. Alternately rising by night and by day through the different countries of the earth, they combine a harmony of vocal prayer with meditation upon the Divine mysteries."

[1] *i.e.* the Rosary Confraternity.

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PART III

FORMULARY OF THE ROSARY CONFRATERNITY

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PART III

FORMULARY OF THE ROSARY CONFRATERNITY

CONSENSUS EPISCOPI AD ERECTIONEM CONFRATERNITATIS SS. ROSARII[1]

Cum juxta praescriptiones Constitutionis Clementis VIII. *Quaecunque*, necnon etiam ad tramitem decreti S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae a Pio IX. die 8 Jan. 1861 confirmati, nulla Sodalitas in territoriis jurisdictionis Nostrae absque praevio Nostro Consensu erigi valeat, ideo Revdus Dominus N . . . . N . . . . Rector Ecclesiae N . . . . a nobis postulavit ut Consensum Nostrum ad erigendam Confraternitatem SS. Rosarii in Ecclesia praedicta impertiri dignaremur. Nos vero, attenta concessione diplomatis erectionis hujusce sodalitatis a Reverendissimo Magistro Generali Ordinis Praedicatorum, praedictam Confraternitatem in Ecclesia S . . . . N . . . . loci N . . . . erigi permittimus,[2] Nobis Nostrisque Successoribus reservantes statutorum pro talis loci convenientia approbationem et concessionem, necnon

1 Formula haec necessario observari non debet. Consensus tamen Episcopi, et quidem *in scriptis*, omnino exigitur.

2 Si in Eodem loco Confraternitas SS. Rosarii existat, addatur: "Dispensationem *ratione distantiae* etiam concedimus."

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etiam Gratiarum et Indulgentiarum a Sancta Sede concessarum canonicam a Nobis recognitionem, juxta praefatae Constitutionis *Quaecunque* tenorem, firmiter aliunde remanentibus omnibus Constitutionibus, decretis, et legibus quibuscunque pro hujusmodi Confraternitatibus Auctoritate Apostolica sancitis.

In quorum fidem has praesentes litteras testimoniales sigillo Nostro munitas propriâ manu subscribimus.

Datum . . . . die . . . . Mensis . . . . Anni . . . .

✠ N . . . .

Loc ✠ sigil. Episcopus N . . . .

Si vero Litterae approbationis a Vicario Generali concedantur, ad hoc ab Episcopo debet specialiter delegari, haecque delegatio specialis exprimi omnino, debet (S.C.I. August 2, 1888). Potest hujus delegationis mentio hoc modo exarari:

Nos N . . . N . . . Vicarius Generalis Illustrissimi Et Reverendissimi N . . . N . . . Episcopi N . . . ad Confraternitates specialiter delegatus a Reverendisimo Episcopo, omnibus ad quos spectat Salutem in Domino. Cum juxta praescriptiones &c. (ut Forma pro Episcopo, mutatis mutandis).

[*N.B.*—Hae Litterae in Archivio Missionis post erectionen factam reservari debent.]

MODUS ERIGENDI CONFRATERNITATEM SS. ROSARII

1. Sacerdos a Revmo P. Magistro Generali Ordinis Praedicatorum delegatus ad erigendum suo nomine et sua auctoritate confraternitatem supradictam, prae-

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primis conditionibus in litteris facultativis expressis diligenter stabit.

2. Confraternitatem erecturus, si loci et temporis adiuncta ita ferant, cum Rectore confraternitatis mox instituendo ad altare confraternitati destinatum se conferat, ibique hymnum *Veni Creator* intonet, qui dum a choro absolvitur, ipse pulpitum ascendat, ac,

3. De excellentia SS. Rosarii sermonem instituat, prout in litteris facultativis praescribitur.

4. Finito sermone cantari poterit antiphona quaedam in honorem B. M. V. et alia, si libuerit, in honorem S. Patris Dominici, cum suis versiculis et orationibus.

5. Sacerdos delegatus, ad altare reversus, stola alba indutus, in suppedaneum ascendit, et versus ad populum, alta voce hanc declarationem facit :

Ego Frater NN. Ordinis Praedicatorum (vel ego NN. Sacerdos), nomine Reverendissimi Patris NN. Magistri Generalis Ordinis Praedicatorum, et auctoritate ab ipso mihi delegata, instituo et erigo Confraternitatem SS. Rosarii Dei Genitricis Virginis Mariae in hac ecclesia Sancti N., eamque institutam et erectam declaro cum omnibus gratiis, privilegiis et indulgentiis a Sancta Sede Confraternitatibus SS. Rosarii concessis et concedendis.

[*N.B.*—In tali declaratione consistit ipsa erectio confraternitatis, quare ad validitatem actus requiritur.] Additur :

Item Reverendum Rectorem huius ecclesiae Sancti N., eiusque in hoc munere in posterum pro tempore successorem, nunc erectae confraternitatis Rectorem a praedicto Revmo Magistro Generali nominatum

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atque institutum esse declaro cum omnibus iuribus et facultatibus tali muneri propriis.

Item hoc altare (*vel:* hanc capellam) Sancti N. confraternitati addico atque addictum (addictam) declaro, ita ut ad illud (in ea) fideles lucrentur indulgentias, quae a Sancta Sede visitantibus capellam seu altare confraternitatis concessae sunt.—In nomine Patris et Filii et Spiritus Sancti. Amen

6. Confraternitate sic erecta, Sacerdos delegatus prima membra solemniter ad eam recipit. Verso ad recipiendos vultu, stola alba, ut antea, indutus, dicat:

V. Adiutorium nostrum etc. *R.* Qui fecit etc.

V. Domine, exaudi orationem meam. *R.* Et clamor etc.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

OREMUS. Omnipotens sempiterne Deus, qui per mortem Unigeniti tui mundum collapsum restaurare dignatus es, ut nos a morte aeterna liberares, et ad gaudia coelestis regni perduceres; respice, quaesumus, super hos famulos tuos, qui inter filios et confratres societatis Beatissimae Virginis sacratissimi Rosarii connumerari desiderant, et per merita eiusdem Genitricis Dei effunde super illos benedictionem tuam, quatenus benedicti sic in hoc saeculo vivant, ut inter oves dexterae tuae in perpetuum collocari mereantur. Per Christum Dominum nostrum. Amen.

Auctoritate qua fungor, et mihi a Reverendissimo Patre Magistro Generali Ordinis Praedicatorum tradita, ego admitto vos ad confraternitatem SS. Rosarii, et recipio ad participationem indulgentiarum eius, quae per sanctam Sedem Apostolicam concessae fuerunte

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item participes vos facio omnium bonorum spiritualium totius sacri Ordinis Fratrum Praedicatorum, sicut et omnium bonorum spiritualium, et operum quae passim, cooperante Dei gratia, a Fratribus et Sororibus societatis sanctissimi Rosarii per universum mundum peraguntur. In nomine Patris et Filii et Spiritus Sancti. Amen.[1]

7. Quibus omnibus peractis, cantari poterit *Te Deum.*

8. Si nomina recipi petentium iam antea in Album confraternitatis ab alio inserta fuerunt, sacerdos delegatus cuilibet paginae nomen suum subscribat; secus ipse saltem quaedam nomina inscribat, cetera novo Rectori inscribenda relinquens.

9. Eodem die, si fieri poterit, conficiatur processus verbalis seu *instrumentum peractae erectionis* secundum formulam, page 228.

Unum exemplar, rite subscriptum ab iis qui in eo indicantur, asservetur una cum litteris facultativis Magistri Generalis et Elencho Indulgentiarum in Archivo ecclesiae.

Alterum exemplar, item rite subscriptum, a sacerdote delegato ad Magistrum Generalem Ord. Praed. transmittatur.

Nota. Ea quae numeris 1, 3, 5, 9 et 10 statuuntur, accurate observentur.

The above form is the one sent by the Master General of the Dominican Order with each Patent of Erection. The priest who establishes the Confraternity would do well to translate into English the important parts of the ceremony for the benefit of the people. It

[1] *Diende benedicit Rosaria.* Formula, p. 230.

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would add to the solemnity of the Erection, if he were to recite an Act of Consecration to Our Lady, during which the priest[1] and ministers might stand in front of the Rosary Altar. The following are given merely as suggestions:—

Standing in the Sanctuary, at the Rosary Altar, or in the Pulpit, as the place suggests, he might thus address the people:—

"I Father . . . . of the Order of Preachers (or Priest of the diocese of N . . . .) in the name of the Most Reverend Father N . . . . N . . . . Master General of the whole Order of Preachers and by authority delegated by him to me, have erected and instituted the Confraternity of the Most Holy Rosary of Mary the Virgin Mother of God in this Church of Saint . . . . at . . . . I now declare it erected, with all the graces, privileges, and indulgences, granted, or to be granted, to the Confraternities of the Most Holy Rosary. I also declare that the Most Reverend Master General has named and appointed as Director of this Confraternity the Reverend (or Very Reverend) the Rector of this Church of Saint N . . . . and his successor for the time being, and has granted to him all the rights and faculties which properly belong to the Director.

"I also declare that this Altar (or Chapel) of S . . . . is to be the Altar (or Chapel) of the Confraternity; and that those who visit it can gain all the Indulgences which are granted to those visiting an Altar or Chapel of the Rosary Confraternity.

1 Wearing a cope.

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"If at any time the Fathers of the Order of Preachers shall obtain a Church in this place, this Confraternity, both by law and by right, without further declaration, and all appertaining to it, shall be transferred entirely to the Church of the Dominicans, unless a Dispensation be granted to the contrary.

"The Master General reserves to himself the right of suppressing this Confraternity, now erected by me in his name, should he at any time, for grave reasons, deem it wise to do so. The Patent of Erection sent from Rome will be kept in this Church. After the service this evening a formal document, attesting the valid erection of the Confraternity, will be drawn up, and having been signed by the Director, myself, and two witnesses, will be sent to the Provincial of the Dominicans, who will forward it to Rome, to be placed in the archives, kept at the residence of the Most Reverend the Master General."

ACT OF CONSECRATION TO OUR LADY QUEEN OF THE HOLY ROSARY

I

"I venerate thee with all my heart, O most holy and happy Virgin, who wast visited by the Archangel Gabriel, and then thyself didst visit Elizabeth thy holy cousin. Thou didst bring forth the Saviour of the world at midnight. Thou didst offer Him, through the hands of holy Simeon, to the Father, and then didst find Him in the Temple, He being then but

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twelve years old. Obtain for me a firm and undying faith in Thine Incarnate Son."

AVE

V. Queen of the Most Holy Rosary.
R. Pray for us.

II

"I venerate thee with all my heart, O most holy Virgin and sorrowful mother, whose soul was pierced with a sword of sorrow that out of it many thoughts might be revealed, who didst meet thy Son on the way to Calvary, and who didst stand by the cross in anguish, and see Him die. Obtain for me an unceasing confidence in thy Son, a hatred of sin which crucified Him, and an abundant share in the merits of His copious Redemption."

AVE

V. Queen of the most Holy Rosary.
R. Pray for us.

III

"I venerate thee with all my heart, O most holy Virgin and glorious Queen, who having rejoiced in the Resurrection and triumphant Ascension of thy Son, and having received the fulness of the Holy Spirit, wast assumed into heaven and wast crowned Queen of Angels and men. Obtain for me a love strong as death, and grace so to pass through this fleeting life, that I may, by His merits and thy prayers, be with thy Son and with thee, O holy Mother, in the Eternal home."

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AVE

V. Queen of the most Holy Rosary.

R. Pray for us.

All then join in the following Act:

"Most Holy Virgin Mary—Queen of the Most Holy Rosary—and Mother of the Children of God—although I am unworthy—to be thy servant—I choose thee to-day—in presence of my Angel guardian—and of all the Court of heaven—to be my Queen—my Advocate—and my Mother.

"O Mary—receive me as thy child—for ever—Forsake me not in life—and pray for me—now—and at the hour of my death—Amen."

AVE AVE AVE

V. Queen of the Most Holy Rosary.

R. Pray for us.

The Litany of Our Lady may then be sung whilst the candles are lighted for the Benediction, priests and ministers remaining standing at the Rosary Altar till the end of the Litany, then going to the High Altar for the short Benediction.

N.B.—It will generally be found more convenient for the people who join the Confraternity to give in their names *after* the service as they leave the church. They can do so either by going up to the altar rails, or at the church doors. Some of the names ought to be entered in the Register by the Father who erects the Confraternity, on the day of Erection; the others can be entered by the Director.

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PROCESSUS VERBALIS SEU ATTESTATIO ERECTIONIS.

INSTRUMENTUM

PERACTAE Erectionis Confraternitatis S.S. Rosarii in Ecclesia . . . (1) S . . . loci . . .

Die . . . Mensis . . . Anni . . .

Ego . . . delegatus per litteras facultativas Rmi P. Mag. Fr . . . Ord. Praed., Magistri Generalis, datas die . . . ad erigendam nomine et auctoritate ipsius, S.S. Rosarii Confraternitatem in Ecclesia S . . . loci . . . dioecesis . . . ad dictum locum me contuli, et in praedicta ecclesia, approbante Revmo et Illmo Domino Episcopo Dioecesano per litteras datas die . . . praemissa apposita Concione, Confraternitatem S.S. Rosarii B.M.V. consueta forma hac ipsa die institui et erexi.

Juxta litteras facultativas Rmi P. Mag. Generalis Rectorem Confraternitatis a me erectae declaravi Reverendum dictae ecclesiae Rectorem ejusque in hoc munere in posterum successorem.

Altare S . . in cornu . . . Ecclesiae situm Confraternitati addictum declaravi.

Actum in Ecclesia . . . (1) ad S . . . die . .

In quorum fidem

Ego . . . delegatus.

. . . . . Rector Confraternitatis.

. . . . . } testes.

. . . . . }

N.B.—Folium unum ad Reverendissimum Magistrum Generalem per Admodum Reverendum P. Pro

[1] *Parochiali*, sive *publica*.

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vincialem mittendum erit. Folium alterum in Archivio missionis asservari debet; vel processus Erectionis scribatur in pagina Registri Confraternitatis.

RITUS RECIPIENDI SOLEMNITER IN CONFRATERNITATEM SS. ROSARII[1]

Qui recipiendi sunt solemniter, habeant Rosarium, et cereum, et versus altare Sanctissimi Rosarii accedentes, genua flectant. Sacerdos vero indutus stola albi coloris, verso vultu ad recipiendos, dicat:

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus

Omnipotens sempiterne Deus, qui per mortem Unigeniti tui mundum collapsum restaurare dignatus es, ut nos a morte aeterna liberares, et ad gaudia regni coelestis perduceres; respice, quaesumus, super hos famulos tuos, qui inter filios, et confratres Societatis Beatissimae Virginis Sacratissimi Rosarii connumerari desiderant, et per merita eiusdem Genitricis Dei, effunde super illos benedictionem tuam, quatenus, benedicti, sic in hoc saeculo vivant, ut inter oves dexterae tuae in perpetuum collocari mereantur. Per Christum Dominum nostrum. Amen.

[1] In occasionibus solemnioribus uti potest. Non requiritur ad valorem receptionis.

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Si cerei, vel Rosaria non fuerint adhuc benedicta, tunc benedicantur ut infra. Deinde subiungit Sacerdos:

Auctoritate, qua fungor, et mihi a Reverendissimo Patre Magistro Generali Ordinis Praedicatorum tradita, ego admitto vos ad Confraternitatem Sanctissimi Rosarii, et recipio ad participationem Indulgentiarum eius, quae per Sanctam Sedem Apostolicam concessae fuerunt: item participes vos facio omnium bonorum spiritualium totius Sacri Ordinis Fratrum Praedicatorum, et operum, quae passim, cooperante Dei gratia, a Fratribus et Sororibus Societatis Sanctissimi Rosarii per universum mundum peraguntur. In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

Aspergantur recepti aqua benedicta: quo facto, Sacerdos tradat singulorum manibus Rosarium benedictum dicens:

Accipite signum Dei viventis ab ipsa Sanctissima Virgine sic nuncupatum, ut sit vobis in pignus, et medium ad vitam aeternam promerendam. Amen.

Deinde singulis osculandam porrigat extremitatem stolae, vel scapularis, et versus ad altare dicat:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Receptorum nomina scribantur in libro ad hoc deputato.

Benedictio Rosariorum [1]

V. Adiutorium nostrum etc.

[1] Rosaria benedicenda debent omnino quinque, vel decem. vel quindecim decenariis coalescere; Sacerdotes autem deferant regulariter stolam albam ea benedicendo. Haec benedictionis forma semper utenda. Pro indulgentis acquirendis, Signum Crucis non sufficit (Const. Apost. Leo XIII. N. xi. *et* S.C.I. Feb. 29th, 1864).

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℟. Qui fecit coelum et terram.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

OREMUS

Omnipotens et misericors Deus, qui propter eximiam caritatem tuam, qua dilexisti nos, Filium tuum unigenitum, Dominum nostrum, Iesum Christum de coelis in terram descendere, et de Beatissimae Virginis Mariae Dominae nostrae utero sacratissimo, Angelo nuntiante, carnem suscipere, crucemque ac mortem subire, et tertia die gloriose a mortuis resurgere voluisti, ut nos eriperes de potestate diaboli: obsecramus immensam clementiam tuam, ut haec signa Rosarii in honorem et laudem eiusdem Genitricis Filii tui ab Ecclesia tua fideli dicata bene✠dicas et sancti✠fices, eisque tantam infundas virtutem Spiritus Sancti, ut quicumque horum quodlibet secum portaverit, atque in domo sua reverenter tenuerit, et in eis ad te, secundum eiusdem sanctae Societatis instituta, divina contemplando Mysteria devote oraverit, salubri et perseveranti devotione abundet, sitque consors et particeps omnium gratiarum, privilegiorum, et Indulgentiarum, quae eidem Societati per sanctam Sedem Apostolicam concessa fuerunt, ab omni hoste visibili et invisibili semper et ubique in hoc saeculo liberetur, et in exitu suo ab ipsa beatissima Virgine Maria Dei Genitrice tibi plenus bonis operibus praesentari mereatur. Per eumdem.

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R. Amen.
Aspergantur aqua benedicta.

BLESSING OF ROSARIES

V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Almighty and merciful God, who, on account of Thy exceeding love wherewith Thou hast loved us, hast willed that Thy Only Begotten Son, our Lord Jesus Christ, should come down from heaven to earth, take flesh from the most sacred womb of the Blessed Virgin Mary our Lady, at the word of the Angel, endure the Cross and death, and rise again the third day gloriously from the dead to rescue us from the power of the devil; we beseech Thy infinite mercy, that Thou wouldst bless and sanctify these Rosaries dedicated to the honour and praise of the same Mother of Thy Son, by Thy faithful Church, and so pour forth upon them the power of the Holy Ghost, that whosoever shall bear one of them about him, or keep it with due reverence in his house, and pray to Thee devoutly upon it, as the rules of this holy Society prescribe, contemplating the divine mysteries, may persevere and abound in devotion, and be partaker and sharer in all the favours, privileges, and indulgences which have been been granted by the Holy Apostolic See to the same Society, be delivered

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always and everywhere from his enemies visible and invisible in this life, and at the hour of death deserve to be brought before Thy presence, full of good works, by the Most Blessed Virgin Mary herself, the Mother of God. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Blessing of the White Scapulars[1]

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus

Domine Jesu Christe, qui tegumen nostrae mortalitatis induere dignatus es, obsecramus immensae largitatis tuae abundantiam; ut hoc genus vestimentorum, quod sancti Patres ad innocentiae et humilitatis indicium ferre sanxerunt, ita bene✠dicere digneris, ut qui hoc usus fuerit te induere mereatur Christum Dominum nostrum. Amen.

They are then sprinkled with holy water.

Tunc a recipiente dicendum ut sequitur:

Ego N.N. auctoritate mihi commissa et concessa recipio vos [te] in confratres [confratrem] Societatis Sanctissimi Rosarii Beatae Mariae Virginis ut sitis parti-

[1] Sometimes worn by members of the Rosary Confraternity, especially in Ireland.

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cipes [sis particeps], Deo dante, omnium gratiarum, privilegiorum, et indulgentiarum, quae eidem sanctae Societati per Sanctam Sedem Apostolicam concessa fuerunt. In nomine Patris ✠ et Filii ✠ et Spiritus ✠ Sancti. Amen.

Blessing of the Rosary Picture or Statue in the Chapel of the Rosary[1]

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus

Omnipotens sempiterne Deus, Majestatem tuam suppliciter exoramus, ut Iconem hanc in qua gloriosissimae imagines, tua, et Filii tui Domini nostri Jesu Christi, gloriosaeque Virginis Mariae, aliorumque sanctorum *N.*, *N.*, depictae sunt, bene✠dicere et sancti✠ficare digneris: ante quam quicumque ob devotionem se ad ipsam devote adorandam inclinaverint, salutem mentis et corporis consequantur, et a cunctis periculis liberentur, et quidquid juste petierint, obtinere mereantur. Per eumdem.

Aspergantur aqua benedicta.

Benedictio Rosarum

V. Adiutorium nostrum etc.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

[1] May be used for Rosary Medals.

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Oremus

Deus, creator et conservator generis humani, dator gratiae spiritualis, et largitor aeternae salutis, benedictione tua sancta bene✠dic has rosas, quas pro gratiis tibi exsolvendis, cum devotione ac veneratione beatae semperque Virginis Mariae Rosarii hodie tibi praesentamus, et petimus benedici, et infundi in eis per virtutem sanctae Cru✠cis benedictionem coelestem: ut quas ad odoris suavitatem, et repellendas infirmitates humano usui tribuisti, talem signaculo sanctae Cru✠cis benedictionem accipiant, ut quibuscumque in infirmitatibus appositae fuerint, seu qui eas in domibus suis portaverint, ab infirmitate sanentur; discedant diaboli, contremiscant et fugiant pavidi cum suis ministris de habitationibus illis, nec amplius tibi servientes inquietare praesumant. Per Christum.

Aspergantur aqua benedicta.

Blessing of Roses

O God, the Creator and Preserver of the human race, the Bestower of heavenly grace, and the Giver of eternal salvation, vouchsafe to bless with Thy holy blessing these Roses, which we this day offer to Thee, in thanksgiving, and in devout veneration of the Rosary of the Blessed and ever-Virgin Mary. We beseech Thee to pour out upon them, by virtue of the holy ✠ Cross, a heavenly benediction; that, as Thou hast given them to the use of men for an odour of sweetness and a remedy for infirmity, so, by the Sign of the same holy ✠ Cross, they may receive

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such a blessing, that the sick to whom they shall be applied, or those who shall carry them to their homes, may be healed of their infirmities. May the evil spirits depart, may they tremble, and, being filled with fear, may they with their Ministers flee from the dwellings and no longer presume to trouble or alarm the souls of Thy servants.

Through Jesus Christ our Lord. Amen.

Benedictio Candelarum Societatis Sanctissimi Rosarii

V. Adiutorium nostrum etc.
R. Qui fecit coelum et terram.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus

Domine Iesu Christe, lux vera, qui illuminas omnem hominem venientem in hunc mundum, effunde per intercessionem Virginis Mariae matris tuae, et per quindecim eius Rosarii mysteria bene✠dictionem tuam super hos cereos, et candelas, et sanctifica eas lumine tuae gratiae, et concede propitius, ut sicut haec luminaria igne visibili accensa nocturnas depellunt tenebras, ita corda nostra invisibili igne, ac Spiritus✠Sancti splendore illustrata, omnium vitiorum caecitate careant, ut puro mentis oculo cernere semper possimus, quae tibi placita sunt, et nostrae saluti utilia: quatenus post huius saeculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Qui vivis et regnas etc.

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Aspergantur aqua benedicta.

Qui habet facultatem ad benedicenda Rosaria, potest etiam et candelas benedicere.

ABSOLUTIO SEU INDULGENTIA

quae Confratribus SS. Rosarii in Articulo Mortis constitutis a quocumque sacerdote, etiam extra Confessionem, dari potest, sed adhibita formula communi praescripta in Constitutione Benedicti XIV, quae incipit—Pia Mater. (*Cf. Const.* Ubi primum—*d. d.* 2 *oct.* 1898 *et Resp. S. Congr. Indulg. d. d.* 10 *Aug.* 1899 *in una* Augustana, *ad dubium VIII et IX*).

FORMULA

Sacerdos ingrediens cubiculum, ubi iacet infirmus, dicat:

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

Deinde aegrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo:

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Postea, audita confessione sacramentali aegroti, si hic voluerit confiteri, vel pia aliqua pro opportunitate praemissa admonitione, dicit:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Ant. Ne reminiscaris, Domine, delicta famuli tui (*vel* ancillae tuae), neque vindictam sumas de peccatis eius.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster.

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V. Et ne nos, etc.

V. Salvum (*vel* salvam) fac servum tuum (*vel* ancillam tuam).

R. Deus meus sperantem in te.

V. Domine exaudi orationem meam.

V. Dominus vobiscum.

OREMUS

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem, atque sperantem: secundum multitudinem miserationum tuarum respice propitius famulum tuum (*vel* ancillam tuam) N. quem (*vel* quam) tibi vera fides, et spes christiana commendant. Visita eum (*vel* eam) in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem, et veniam clementer indulge: ut eius anima in hora exitus sui te iudicem propitiatum inveniat, et in sanguine eiusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eumdem Christum.

Tum dicto ab uno ex adstantibus Confiteor. *Sacerdos dicat:* Misereatur. *deinde:*

Dominus noster Iesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismate recepisti: et ego facultate mihi ab Apostolica sede tributa indulgentiam plenariam, et remissionem omnium peccatorum tibi concedo. In nomine Patris ✠, et Filii et Spiritus Sancti. Amen.

Per sacrosancta humanae reparationis mysteria

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remittat tibi omnipotens Deus omnes praesentis et futurae vitae poenas, Paradisi portas aperiat, et ad gaudia sempiterna perducat. Amen.

Benedicat te omnipotens Deus Pater ✠, et Filius et Spiritus sanctus. Amen.

Si vero infirmus sit adeo morti proximus ut neque confessionis generalis faciendae, neque praemissarum precum recitandarum suppetat tempus, statim sacerdos Benedictionem ei impertiatur, dicendo: Dominus noster Iesus Christus etc., *vel tantummodo, si iamiam mors immineat:* Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris ✠, et Filii, et Spiritus sancti. Amen.

N.B.—Haec in Articulo Mortis Absolutio cum Indulgentia Plenaria Confratribus SS. Rosarii impertiri potest non solum "a sacerdotibus per Magistrum Generalem Ordinis Pradicatorum delegatis," sed "*a quocumque sacerdote etiam extra Confessionem.*"

Ita decrevit S.C.I. August 10, 1899.

Praedicta forma observanda praescribitur a S.C.I. eodem die et anno, alia forma olim ab Innocentio XI. praescripta posthabita.

SIX DIFFERENT METHODS OF SAYING THE ROSARY

For the gaining of the Indulgences granted to the Rosary no special form or method of recitation is prescribed. All that is essential is:—

(1) The meditating upon the Mysteries, and

(2) The saying of the *Paters* and ten *Aves* for each mystery.

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It may, however, be of help to some Rosarians to make use of one or other of the subjoined formulas.

I

The first which we will give is one printed in the Dominican *Collectarium* or the official prayer-book of the Order. It is used in some Dominican Communities privately, and sometimes publicly in Dominican Churches. We give it both in Latin and English.

PRAYERS BEFORE THE ROSARY

V. Deus, ✠ in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto:

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Ant. Salve, Regina, Mater misericordiæ, vita dulcedo et spes nostra; salve. Ad te clamamus, exules, filii Evæ; ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eia ergo, Advocata

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ant. Hail, holy Queen, Mother of Mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in

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nostra, illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui nobis post hoc exilium ostende. O Clemens, O pia, O dulcis virgo Maria.

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Vouchsafe that I may praise Thee, O sacred Virgin.

R. Give me strength against thine enemies.

OREMUS

Deus cujus Unigenitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparavit, concede quaesumus ut haec mysteria sanctissimo Rosario beatae Mariae Virginis recolentes, et imitemur quod continent et quod promittunt assequamur. Per eundem Christum Dominum nostrum. Amen.

Let us Pray

O God, whose only begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life; grant we beseech Thee, that meditating upon these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain, and obtain what they promise. Through the same Christ our Lord. Amen.

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The Rosary is here said in the usual form, the subject of the Mysteries being announced before each decade thus :—

Mysteria. Quinque Gaudiosa.	The Five Joyful Mysteries.
Annuntiatio Incarnationis Christi.	The Annunciation
Visitatio beatæ Virginis Mariæ ad S. Elisabeth.	The Visitation.
Nativitas Salvatoris nostri.	The Nativity.
Oblatio Christi in templo.	The Presentation.
Inventio pueri Jesu inter doctores.	The Finding in the Temple.
Quinque Dolorosa.	**The Five Sorrowful Mysteries.**
Oratio, et agonia Christi in horto.	The Agony in the Garden.
Flagellatio crudelis.	The Scourging at the Pillar.
Coronatio acerbissima spinarum.	The Crowning with Thorns.
Bajulatio crucis ad Calvariae montem.	The Carrying of the Cross.
Crucifixio, et mors in ligno crucis.	The Crucifixion.
Quinque Gloriosa.	**The Five Glorious Mysteries.**
Resurrectio Christi a mortuis.	The Resurrection.
Ascensio ejus in cælum.	The Ascension.

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Missio Spiritus sancti in discipulos.	The Coming of the Holy Ghost on the Apostles.
Assumptio beatæ Mariæ Virginis in cælum.	The Assumption of the Blessed Virgin.
Coronatio ejusdem beatæ Mariæ Virginis.	The Coronation of the Blessed Virgin.

PRAYER AFTER THE ROSARY

Agimus tibi gratias, Omnipotens Deus pro universis beneficiis tuis, Qui vivis et regnas in sæcula sæculorum. Amen.	We give Thee thanks, Almighty God, for all the benefits which we have received from Thee, who livest and reignest world without end. Amen.

Here is said the

LITANY OF THE BLESSED VIRGIN

COMMONLY CALLED THE LITANY OF LORETO

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus sed a periculis cunctis libera nos semper, Virgo benedicta.	*Ant.* We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O blessed Virgin.
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*

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Kyrie eleison.		Lord have mercy.
Kyrie eleison.		*Lord have mercy.*
Christe audi nos.		Christ hear us.
Christe exaudi nos.		*Christ graciously hear us.*
Pater de cœlis Deus,		God the Father of heaven,
Fili Redemptor mundi Deus,	*Miserere nobis.*	God the Son, Redeemer of the world,
Spiritus Sancte Deus,		God the Holy Ghost,
Sancta Trinitas, unus Deus,		Holy Trinity, one God,
Sancta Maria,		Holy Mary,
Sancta Dei Genitrix,		Holy Mother of God,
Sancta Virgo Virginum,		Holy Virgin of virgins,
Mater Christi,		Mother of Christ,
Mater divinæ gratiæ,		Mother of divine grace,
Mater purissima,		Mother most pure,
Mater castissima,		Mother most chaste,
Mater inviolata,		Mother inviolate,
Mater intemerata,		Mother undefiled,
Mater amabilis,		Mother most amiable,
Mater admirabilis,		Mother most admirable,
Mater Creatoris,	*Ora pro nobis.*	Mother of our Creator,
Mater Salvatoris,		Mother of our Saviour,
Virgo prudentissima,		Virgin most prudent,
Virgo veneranda,		Virgin most venerable,
Virgo prædicanda,		Virgin most renowned,
Virgo potens,		Virgin most powerful,
Virgo clemens,		Virgin most merciful,
Virgo fidelis,		Virgin most faithful,

Have mercy on us.

Pray for us.

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Speculum justitiæ,	Mirror of Justice,
Sedes sapientiæ,	Seat of Wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual Vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular Vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the Covenant,
Janua cœli,	Gate of Heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,

Ora pro nobis. *Pray for us.*

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Regina sacratissimi Rosarii,

Agnus Dei, qui tollis peccata mundi

Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi,

Exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi,

Miserere nobis.

Christi audi nos.

Christe exaudi nos.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos semper, Virgo benedicta.

Ant. Magne Pater, sancte Dominice, mortis hora nos tecum suscipe, et hic semper nos pie respice.

Queen of the most holy Rosary,

Lamb of God who takest away the sins of the world,

Spare us, O Lord.

Lamb of God, who takest away the sins of the world,

Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,

Have mercy on us.

Christ hear us.

Christ graciously hear us.

Ant. We fly to thy patronage, O Holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O blessed Virgin.

Ant. Great and holy Father Dominic, take us to thyself at the hour of our death and through our life do thou always look kindly upon us.

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V. Post partum, Virgo, inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

V. Ora pro nobis, beate Pater Dominice.

R. Ut digni efficiamur promissionibus Christi.

V. After Childbirth, O Virgin, thou didst remain undefiled.

R. Mother of God intercede for us.

V. Pray for us, O holy Father Dominic.

R. That we may be made worthy of the promises of Christ.

OREMUS

Supplicationem servorum tuorum, Deus miserator, exaudi, ut qui in societate Sacratissimi Rosarii Dei Genitricis et Virginis congregamur, ejus intercessionibus, a Te de instantibus periculis eruamur.

Deus, qui Ecclesiam tuam beati Dominici, Confessoris tui, Patris nostri, illuminare dignatus es meritis et doctrinis; concede ut ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis. Per Christum Dominum nostrum. Amen.

Let us Pray

Hear the prayer of Thy servants, O merciful God, that we who are gathered together in the Society of the Holy Rosary of the Virgin Mother of God, may by her intercession, be by Thee delivered from all present dangers.

O God, who hast deigned to enlighten Thy Church by the merits and teaching of Blessed Dominic, Thy Confessor and our Father grant that, by his prayer, we may not be left destitute of temporal help, and that we may ever grow in spiritual fruits. Through Christ Our Lord.

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Regina sacratissimi Rosarii, ora pro nobis.

Regina sacratissimi Rosarii, ora pro nobis.

Regina sacratissimi Rosarii, intercede pro nobis.

V. Nos cum Prole pia,

R. Benedicat Virgo Maria.

BENEDICITE

Benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti, per intercessionem Reginæ sacratissimi Rosarii, descendat super nos et maneat semper. Amen.

Queen of the most holy Rosary pray for us.

Queen of the most holy Rosary pray for us.

Queen of the most holy Rosary pray for us.

V. May Mary the Virgin with her Divine Child,

R. Bless us her children.

A Blessing.

The Blessing of Almighty God, Father, ✠ Son, and Holy Ghost, by the intercession of the Queen of the Holy Rosary, descend upon us now, and remain with us always. Amen.

II

Another fruitful way of saying the Rosary would be to announce each Mystery, and before reciting the *Pater* and ten *Aves* to read from the Holy Gospels the narrative of the Mystery. Then end with the ordinary prayers. The texts will be found in the first part of this Manual, p. 44.

III

On Sundays and on special occasions, as is often done at the time of a mission, priests might, with profit to their people, say a few words before each

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decade explanatory of the Mystery, especially impressing upon them the virtue or lesson suggested by the particular event which is commemorated in the decade. This method was one which was often preached by the great Apostle of the Rosary, Blessed Alan, and it was a favourite practice of the Blessed Lewis Grignon de Montfort. The virtues which naturally occur to the mind as corresponding to the Rosary Mysteries are as follows :—

Joyful Mysteries—Spirit of Holy Joy.

1. Annunciation . .	Humility.
2. Visitation . . .	Fraternal Charity, *i.e.* works of mercy.
3. Nativity . . .	Spirit of Poverty, *i.e.* as opposed to avarice.
4. Presentation . .	Obedience.
5. Jesus with the Doctors	Love of God and of His holy Service.

Sorrowful Mysteries—Spirit of Compassion.

1. Agony	Fervour in Prayer.
2. Scourging . . .	Penance, *i.e.* as opposed to dissipation, gluttony, intemperance and impurity.
3. Crowning with Thorns	Moral Courage, *i.e.* as opposed to the fear of man.
4. Carrying of the Cross .	Patience.
5. Crucifixion . . .	Self-sacrifice for God and our Neighbour.

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Glorious Mysteries—Spirit of Reverence.

1. Resurrection . .	Faith.
2. Ascension . . .	Hope.
3. Descent of Holy Ghost	Zeal for souls.
4. Assumption . . .	Filial devotion to Mary.
5. Coronation of B. V. M.	Perseverance.

Sometimes the *Pater*, *Ave*, and *Gloria* are sung alternately by Cantors and people, thus making a bright and devotional service. If it is found too long to sing all the Mysteries, the first, third, and fifth may be sung, and the second and fourth recited in the ordinary way by priest and people.

The music to which the *Pater*, *Ave*, and *Gloria* are generally sung is to be found in "The Supplement to the Manual of Prayers," p. 405.

IV

THE ROSARY BY WAY OF OFFERING AND PETITION

Announce any special intention for which the Rosary is to be said

"In the name of the Father, and of the Son, &c."

"I unite myself to all the saints who are in heaven, to all the just who are on the earth, to all the faithful souls who are in this place. I unite myself to Thee, my Jesus, to praise worthily Thy most Holy Mother, and to praise Thee in her and with her. I offer this Rosary for all who have ever asked my prayers, for all whom I have neglected or scandalised, and for all benefactors living and deceased.

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"I renounce all the distractions which may come to me during this holy Rosary, which I wish to say with modesty, attention, and devotion, as if it were the last of my life."

V. Incline ✠ unto my aid, O God!

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was, &c.

V. Vouchsafe that I may praise thee, O Sacred Virgin.

R. Give me strength against thine enemies.

THE FIVE JOYFUL MYSTERIES

SPIRIT OF HOLY JOY

[Assigned for Mondays and Thursdays throughout the year.]

I. THE ANNUNCIATION

We offer to Thee, O Lord Jesus, this decade in honour of Thy Incarnation in the womb of Mary: and we ask of Thee in this mystery, and through her intercession, *a profound humility.* Amen.

Here may be sung one verse of an appropriate hymn to Our Lady. See page 271.

Pater, ten Aves, Gloria.

II. THE VISITATION

We offer to Thee, O Lord Jesus, this decade in honour of the Visitation of Thy most holy Mother to her cousin S. Elizabeth, and the sanctification of S.

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John the Baptist: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *charity towards our neighbour.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

III. THE NATIVITY

We offer to Thee, O Lord Jesus, this decade in honour of Thy Nativity in the stable of Bethlehem: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *detachment from the things of earth, contempt of riches, and love of poverty.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

IV. THE PRESENTATION

We offer to Thee, O Lord Jesus, this decade in honour of Thy Presentation in the Temple, and the Purification of Mary: and we ask of Thee in this mystery, and through her intercession, the *spirit of obedience.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

V. JESUS WITH THE DOCTORS

We offer to Thee, O Lord Jesus, this decade in honour of Thy being with the doctors in the Temple, listening to them and replying: and we ask of Thee in this mystery, and through the intercession of Thy

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most holy Mother, *the love of Thee and of Thy holy service.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

Salve Regina

Hail, holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to Thee do we cry, poor banished children of Eve; to Thee do we send forth our sighs, mourning and weeping in this vale of tears; turn then, most gracious advocate, thy merciful eyes to us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Queen of the most holy Rosary, pray for us.

R. That we may be made worthy of the promises of Christ.

Let us pray

O God, whose only begotten Son, by His life, death, and resurrection, hath purchased for us the rewards of eternal life; grant, we beseech Thee, that, meditating upon these mysteries, in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

Then may follow prayers for the Pope, the Conversion of Sinners, &c., &c.

DE PROFUNDIS

May the Divine Assistance, &c.

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THE FIVE SORROWFUL MYSTERIES

SPIRIT OF COMPASSION AND CONTRITION

[For Tuesdays and Fridays throughout the year.]

I. THE AGONY IN THE GARDEN

We offer to Thee, O Lord Jesus, this decade in honour of Thy mortal agony in the garden of Olives: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of prayer.* Amen.

Here may be sung one verse of hymn. See page 272.

Pater, ten Aves, Gloria.

II. THE SCOURGING AT THE PILLAR

We offer to Thee, O Lord Jesus, this decade in honour of Thy scourging: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of penance and mortification of our senses.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

III. THE CROWNING WITH THORNS

We offer to Thee, O Lord Jesus, this decade in honour of Thy crowning with thorns: and we ask of Thee in this mystery, and through the intercession of Thy most Holy Mother, *an invincible fortitude against the vain judgments of the world.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

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IV. THE CARRYING OF THE CROSS

We offer to Thee, O Lord Jesus, this decade in honour of Thy Carrying the Cross: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *patience in bearing our crosses.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

V. THE CRUCIFIXION

We offer to Thee, O Lord Jesus, this decade in honour of Thy Crucifixion and death on Calvary: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of self-sacrifice for Thee and for our neighbour.* Amen.

Salve Regina, &c., as at the end of the Joyful Mysteries.

THE FIVE GLORIOUS MYSTERIES

SPIRIT OF GRATITUDE

[On Sundays, Wednesdays, and Saturdays throughout the year.]

I. THE RESURRECTION

We offer to Thee, O Lord Jesus, this decade in honour of Thy glorious Resurrection: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *the spirit of lively faith.*

Here may be sung one verse of hymn. See page 273.

Pater, ten Aves, Gloria.

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II. THE ASCENSION

We offer to Thee, O Lord Jesus, this decade in honour of Thy triumphant Ascension: and we ask of Thee in this mystery, through the intercession of Thy most holy Mother, *the virtue of hope and an ardent desire of Heaven our true home.*

Verse of hymn.

Pater, ten Aves, Gloria.

III. THE DESCENT OF THE HOLY GHOST

We offer to Thee, O Lord Jesus, this decade in honour of the mystery of Pentecost: and we ask of Thee in this mystery, and through the intercession of Thy most holy Mother, *sincere zeal for souls.*

Verse of hymn.

Pater, ten Aves, Gloria.

IV. THE ASSUMPTION OF THE BLESSED VIRGIN

We offer to Thee, O Lord Jesus, this decade in honour of the triumphant Assumption of Thy holy Mother into Heaven: and we ask of Thee in this mystery, and through her intercession, *a tender devotion for so good a Mother.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

V. THE CORONATION OF THE BLESSED VIRGIN

We offer to Thee, O Lord Jesus, this decade in honour of the Coronation of Thy most holy Mother: and we ask of Thee in this mystery, and through her

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intercession, *perseverance in grace, and the crown of eternal glory hereafter.* Amen.

Verse of hymn.

Pater, ten Aves, Gloria.

Salve Regina, &c., as at the end of the Joyful Mysteries, p. 253.

V

Another method of saying the Rosary which will suggest itself is the one to be found in "The Manual of Prayers," "The Garden of the Soul," and in other approved prayer-books. After a short prayer of preparation the priest announces the Mystery; he then reads a brief Meditation in order to fix the attention of the people upon the subject proposed for their contemplation during the recitation of the decade. At the end of each Mystery he reads a prayer appropriate to the subject of the Meditation. The Rosary ends with the *Salve Regina* and prayer as at page 253.

VI

ROSARY FOR THE DEAD

As will have been seen in the List of Indulgences, given in the second part of this Guide, a very large number of Indulgences granted to the Confraternity, indeed nearly all of them, may be applied to the souls in Purgatory. When the Rosary is said for the faithful departed, either for some special person, or for all the souls of the suffering dead, instead of

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saying the *Gloria* at the end of each Decade, the Versicle and Response, "Eternal rest give unto them, O Lord. And let perpetual light shine upon them," may be substituted. Not only is this allowed, it is even recommended. In the *Acta S. Sedis*, which contains the official decisions and legislation of the Holy See for the Rosary Confraternity, these words occur: "In many places, when the Rosary is said for the Dead, in the place of Glory be to the Father, &c.," "Eternal rest, &c." is said (cap. vi. N. 116). Elsewhere we read that "the custom of the members keeping watch by the dead body of a fellow-member and of saying the Rosary aloud, and substituting "Eternal Rest, &c." for "Glory be to the Father", is worthy of all praise and of every encouragement" (cap. xxi. N. 402). This practice might be followed on All Souls' Day, during the month of November, or on the death of a member of a Guild or Sodality or even of a parishioner. On the Sunday evenings of November in small parishes the Rosary for the Dead might be sung, with a verse of a hymn for the Faithful Departed, at the beginning of each Mystery.

"When the Dead is at rest let his remembrance remain, and comfort him in the departure of his spirit" (Ecclus. xxxviii. 24)

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POINTS OF MEDITATION ON THE MYSTERIES OF THE ROSARY

THE JOYFUL MYSTERIES

I. *The Annunciation*

1. The Eternal Father decrees that His Son shall become man.
2. Mary is chosen to be His Mother.
3. The Angel Gabriel is sent to her.
4. He salutes her: Hail, full of grace!
5. He tells her she is to be the Mother of our Lord.
6. Mary answers, How shall this be?
7. The Angel says, The Holy Ghost shall come upon thee.
8. Mary answers, Behold the handmaid of the Lord.
9. Our Lord becomes man.
10. Let us learn humility from Jesus and Mary.

II. *The Visitation*

1. Our Lord inspires His Mother to visit her cousin.
2. She goes promptly to fulfil His will.
3. She crosses the hill-country in haste.
4. She greets her cousin S. Elizabeth.
5. Elizabeth is filled with the Holy Ghost.
6. She says, Blessed art thou amongst women.
7. S. John the Baptist is sanctified before his birth.
8. Mary sings her song of praise.

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9. She remains three months serving her cousin.
10. Jesus and Mary teach us charity to our neighbour.

III. *The Birth of our Lord*

1. Mary and Joseph come to Bethlehem.
2. They take refuge in a poor stable.
3. There our Lord is born.
4. His Mother wraps Him in swaddling clothes.
5. She lays Him in a manger.
6. An Angel announces His birth to the Shepherds.
7. The Angels sing Glory to God in the highest.
8. The Shepherds adore our Lord.
9. The Magi are guided to Him by a star.
10. Our Lord teaches us poverty and detachment.

IV. *The Presentation*

1. Mary takes her Son to the Temple.
2. She presents Him to His Eternal Father.
3. She offers a pair of turtle doves for Him.
4. She fulfils exactly all the commands of the law.
5. Jesus offers Himself to His Father.
6. Simeon takes our Lord into his arms.
7. He thanks God for the sight of Jesus.
8. He prophesies our Lord's exaltation.
9. He foretells our Lady's sorrows.
10. Jesus and Mary teach us obedience.

V. *The Finding in the Temple*

1. Jesus goes with Mary and Joseph to Jerusalem.
2. When they return after the Feast, He remains.
3. He stays in the Temple.

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4. Mary and Joseph return seeking Him.
5. They seek Him three days.
6. They find Him in the Temple.
7. He is seated amongst the Doctors.
8. Jesus teaches us to love the service of God.

THE SORROWFUL MYSTERIES

I. *The Prayer and Agony in the Garden*

1. Jesus goes to the garden with His Apostles.
2. He is sorrowful even unto death.
3. He bids His Apostles to watch and pray.
4. He goes apart to pray to His Father.
5. He prays prostrate on the ground.
6. He resigns His will to the will of His Father.
7. He perseveres in prayer.
8. He is bathed in a sweat of blood.
9. An Angel strengthens Him.
10. Jesus teaches us to seek help in prayer and patience in sufferings.

II. *The Scourging*

1. The Jews clamour for the death of our Lord.
2. Pilate condemns Him to be scourged.
3. He is given up to the Roman soldiery.
4. They strip Him of His garments.
5. They tie Him to a column.
6. They scourge Him.
7. His flesh is bruised and torn.
8. His blood flows in torrents to the ground.
9. His whole body is one great wound.
10. He teaches us to mortify our sinful bodies.

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III. *The Crowning with Thorns*

1. The soldiers plait a crown of thorns.
2. They place it on our Lord's head.
3. His head is pierced with the thorns.
4. They clothe Him with a purple robe.
5. A reed is placed in His hand.
6. They kneel in mockery before Him.
7. They say, Hail, King of the Jews.
8. They strike Him and spit upon Him.
9. Pilate says to the people: Behold your King.
10. Jesus teaches us to bear shame with courage.

IV. *Our Lord carries His Cross.*

1. Pilate condemns our Lord to death.
2. The Cross is laid upon our Lord.
3. He receives it with joy.
4. He sets forth on His way to Calvary.
5. He falls several times under the Cross.
6. He meets His holy Mother.
7. Simon helps Him to bear the Cross.
8. The holy woman wipes His face.
9. He speaks to the women of Jerusalem.
10. He teaches us to bear our crosses with patience.

V. *The Crucifixion.*

1. Our Lord is nailed to the Cross.
2. He is placed between two thieves.
3. He is mocked by His enemies.
4. He prays for them.
5. He forgives the penitent thief.

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6. Mary and John, and the holy women, stand by the Cross.
7. Jesus gives us Mary to be our Mother.
8. He commends His soul to His Father's hands.
9. He dies for our salvation.
10. He teaches us to sacrifice ourselves generously for His sake.

The Glorious Mysteries

I. *The Resurrection.*

1. Jesus rises from the dead the third day.
2. His soul is rejoined to His body.
3. His body is transformed and glorified.
4. He conquers sin and death.
5. He confounds His enemies.
6. He appears to His holy Mother.
7. He shows himself to S. Mary Magdalen.
8. He appears to His disciples.
9. He shows His wounds to S. Thomas.
10. He teaches us to lead a new life—a life that is according to the teaching of our faith.

II. *The Ascension.*

1. Jesus appears to our Lady and His disciples on Mount Olivet.
2. He gives them His last instructions.
3. He sends them to preach to the whole world.
4. He lifts up His hands and blesses them.
5. He ascends into heaven.
6. The Angels welcome their King.
7. He sits at the right hand of His Father.

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8. He is our Advocate in heaven.
9. He prepares a place there for us.
10. He teaches us to hope for heaven, and to desire heavenly things.

III. *The Descent of the Holy Ghost.*

1. Mary and the Apostles prepare for the coming of the Holy Ghost.
2. Jesus sends the Holy Ghost on the day of Pentecost.
3. A mighty wind fills the house.
4. Fiery tongues rest on Mary and the Apostles.
5. They are all filled with the Holy Ghost.
6. They speak with divers tongues.
7. Men of all nations are gathered to hear them.
8. Filled with zeal, the Apostles preach to them.
9. Three thousand souls are added to the Church.
10. The Holy Ghost fills our souls with grace.

IV. *The Assumption.*

1. Mary dies.
2. The Apostles are gathered round her.
3. The third day her soul is reunited to her body.
4. Our Lord takes His Mother to heaven.
5. The Angels come forth to meet her.
6. The Father receives His beloved daughter.
7. The Son welcomes His Mother to His kingdom.
8. The Holy Ghost receives His Spouse.
9. She is exalted to the highest place in heaven.
10. She is the Mother and Advocate of Christians.

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V. *The Coronation of Our Lady.*

1. God gives to Mary the reward of her holy life.
2. She is crowned for her unshaken faith.
3. She is crowned for her firm hope.
4. She is crowned for her ardent love of God.
5. She is crowned for her deep humility.
6. She is crowned for her boundless charity.
7. She is crowned for her patience.
8. She is crowned for her perseverance.

THE OCTOBER DEVOTIONS IN HONOUR OF OUR LADY OF THE ROSARY

In an Encyclical Letter, dated September 1st, 1883, His Holiness, Pope Leo XIII., wrote as follows, and in the year 1885, by a Decree of the Sacred Congregation of Rites, dated August 20th, the Holy Father confirmed the privileges and Indulgences granted in 1883 and allowed them to be gained each year until such time as peace and liberty be restored to the Church: "We therefore decree and enjoin that throughout the whole Catholic World the Rosary of the Mother of God be celebrated by special and solemn services in the present year, and that from the first day of October next to the second day of the following November, in every parish Church, and, if the ecclesiastical authorities deem it fitting and desirable, in every chapel dedicated to the honour of the Mother of God, there be devoutly recited, at least five decades of the Rosary together with the Litany of Loreto. It is our further wish that when the people are assembled for these devotions, either

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Mass be said, or that the Most Holy Sacrament be exposed on the Altar for adoration, and Benediction with the Sacred Host be given to the suppliant congregation. In places in which it can be done, We highly approve that Confraternities of the Rosary should go in solemn procession through the towns, according to ancient custom, as a public demonstration of their devotion; but, in those places, where this is not practicable, let it be replaced by more frequent visits to the churches, and let the fervour of devotion display itself by a still greater diligence in the exercise of Christian virtues.

"In favour of those who shall do as We have enjoined above, We are pleased to open the heavenly treasure-house of the Church, that they may find therein the encouragement and reward of their devotion. To all, therefore, who in the prescribed time shall have been present, and taken part in the public recital of the Rosary and the Litanies, and who shall have prayed for Our intention, We grant seven years and seven times forty days of indulgence *before God*, to be obtained for each attendance.

"We grant the same favours to those also who are hindered, by a legitimate cause, from joining in the public prayers; but on this condition, that they shall have practised these devotions in private, and shall have prayed for Our intention.

"To all those who within the time prescribed shall have, at least, ten times, either in the Church, or, when legitimately hindered, shall, at home, perform the same devotions, and, after due confession, receive

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the Holy Eucharist, We remit all punishment and penalties for sins committed, in form of a Pontifical Indulgence.

"Finally, to those who, either on the Feast of the Rosary of the Blessed Virgin, or within its octave, shall have purified their souls by a salutary confession, shall have approached the table of Our Lord, and shall have prayed, in some church, to God and the Blessed Virgin, for the wants of the Church, and for Our intention, We grant a Plenary Indulgence."

The Devotions, which as the Holy Father states, may be offered either during Mass or during an interval in the Benediction Service, consist of:

1. Five Decades of the Rosary.
2. The Litany of Our Lady (page 243).
3. The following prayer to S. Joseph:—

In our tribulation we fly to thee, O blessed Joseph; and, after imploring the help of thy most holy Spouse, we ask also with confidence for thy patronage. By the affection which united thee to the Immaculate Virgin Mother of God, and the paternal love with which thou didst embrace the Child Jesus, we beseech thee to look kindly upon the inheritance which Jesus Christ acquired by His precious blood, and by thy powerful aid to help us in our needs.

Protect, most careful Guardian of the Holy Family, the chosen people of Jesus Christ. Keep us, most loving Father, from all pestilence of error and corruption. Be merciful to us, most powerful Protector, from thy place in heaven, in this warfare with the powers of darkness; and, as thou didst snatch the

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Child Jesus from danger of death, so now defend the holy Church of God from the snares of the enemy and from all adversity. Guard each of us by thy perpetual patronage, so that, sustained by thy example and help, we may live in holiness, die a holy death, and obtain the everlasting happiness of heaven. *Amen.*[1]

N.B. Members of the Rosary Confraternity may gain other Indulgences in addition to those named in the Encyclical. See List of Indulgences given in this Manual, page 175 (N. viii.)

THE DEVOTION OF THE FIFTEEN SATURDAYS

"The Devotion of the Fifteen Saturdays," as it is called, is now very widely spread amongst both members and non-members of the Rosary Confraternity, who are anxious to show reverence to the Queen of the Holy Rosary, and to obtain favours through her hands. The Devotion consists in this, that on fifteen consecutive Saturdays—generally, but not necessarily, the fifteen which immediately precede Rosary Sunday—the faithful—

1. Go to Confession and receive Holy Communion;

[1] "We now ordain that during the month of October, the saying of the Rosary, as before prescribed, be ended by the prayer to S. Joseph, which is sent with this Encyclical; *and that the same may be done every year from henceforth.* To those who devoutly say this prayer we grant for each time an Indulgence of seven years and seven times forty days" (Encyclical Letter of Leo XIII., Augus 15th, 1889).

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2. Visit a Chapel or Altar of the Rosary, or failing that a public Church;

3. Then say at least five decades of the Rosary or perform some other act of devotion;

4. On each of the fifteen Saturdays specially think about and devoutly say one of the fifteen Rosary Mysteries in succession.

Our Holy Father Leo XIII. has granted a *Plenary Indulgence* to all, even though not members of the Confraternity, who fulfil the above conditions. This Indulgence may be gained on any of the fifteen Saturdays, but only on one of them (S.C.I. Sept. 21st, 1889).

This Indulgence may be gained by going to Communion on the Sunday, if prevented on the Saturday.

An Indulgence of seven years and seven forty days may be gained also, on the Saturdays on which the Plenary is not gained (Index of Indulgences, Aug. 19th, 1899).

Members of the Rosary Confraternity may gain:—

1. A Plenary Indulgence on any three of these fifteen consecutive Saturdays on condition of Confession Communion, visit to the Church of the Confraternity with prayers for the Pope's intentions (Index Indulg., Aug. 19th, 1899).[1]

2. Seven years and seven forty days on the other twelve Saturdays (*ibid.*).

[1] See page 179.

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ROSARY HYMNS[1]

I. THE ROSARY MYSTERIES

THEE, Mary, happy in thy joys,
  Thee, pierced with sorrow's sting,
Thee, clothed with glory in the sky,
  O Virgin blest, we sing.

Hail in thy joys!—The angel's voice,—
  Visit of mercy mild,—
Birth, offering, and recovery,
  Dear Mother, of thy Child.

Hail, Martyr Queen! whose wounded heart
  Felt all the agony,
The stripes, the thorny crown, the cross,
  The pangs of Calvary.

Then in His last glad victory
  In fire of Paraclete,
In each bright glorious mystery,
  We hail thy crown complete.

[1] These four hymns are translations from the graceful pen of the late Father Aylward, O.P., of the Hymns which form part of the Divine Office on Rosary Sunday, according to the Dominican Rite. They may be sung at Rosary Guild meetings or as suggested on page 251.

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Children of Mary! gather now
The roses, blooming here,
And weave a garland for the brow
Of our own Mother dear!

Praise to the Holy Trinity,
Whose grace, to them that pray,
Leads by each sacred mystery
Unto eternal day.

2. THE JOYFUL MYSTERIES

THE messenger of Heaven's decree,
Cleaving the fields of space,
Salutes the blessed Mother-Maid,
And hails her, full of grace.

Her feet, to seek her cousin's home,
Judæa's mountains trod;
And John within his mother's womb,
Announced th' Incarnate God.

The Word, who, ere all time, came forth
From God the Father's mind,
In Virgin's womb, by mortal birth,
Takes flesh to save mankind.

An offering to His Father's Courts
The Holy Child is brought,
The Lawgiver obeys the law,—
He who redeems is bought.

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The Mother finds her Child with joy,
Within the Temple's bound,
With wondrous wisdom questioning
The learned ones around.

Praise to the Holy Trinity,
Whose grace, to them that pray,
Leads by each sacred mystery
Unto eternal day.

3. THE SORROWFUL MYSTERIES

Upon the Olive Mount in prayer,
The Saviour prostrate lies;
Fearful and faint, His bloody sweat
The ground with crimson dyes.

Betrayed and sold by traitor hands,
God to His death is borne,
His flesh with rough and torturing bands,
And bleeding stripes is torn.

Upon his brow a thorny crown,
The King of Glory bears;
He who from heaven's Throne came down,
The mocking purple wears.

Thrice 'neath the Cross's heavy load
His fainting form He bows,
And thrice upon the mountain road
They urge Him with their blows.

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Nailed between sinners to the wood,
He, sinless, meets his death;
Prays and forgives, till spent with blood,
To God He yields His breath.

Praise to the Holy Trinity,
Whose grace, to them that pray,
Leads by each sacred mystery
Unto eternal day.

4. THE GLORIOUS MYSTERIES

CHRIST risen from hell's darksome cave,
Breaks sin's enslaving chain;
Conquers the terrors of the grave,
And opens heaven again.

Beheld no more by mortal eye,
He rises from our sight,
At God's right hand beyond the sky,
To sit enthroned in light.

Thence, sending forth unto His own,
The sweet, abiding Dove,
He rains the promised Spirit down,
In fiery tongues of love.

With soul and body glorified,
Mary is praised on high,
While angels make heaven's courts resound
With chants of victory.

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Upon our Mother's gentle brow
There shines a starry crown;
Next to her Son in glory now
Her rule all creatures own.

Praise to the Holy Trinity,
Whose grace, to them that pray,
Leads by each sacred mystery
Unto eternal day.

HYMNS TO S. DOMINIC

THE FIRST APOSTLE OF THE ROSARY

I. THOU WHO, HERO-LIKE, HAST STRIVEN

THOU who, hero-like, hast striven
For the cause of God and heaven,
Dominic, whose life was given
Sinners to recall;

Saint of high and dauntless spirit,
By thy vast unmeasured merit,
By thy name which we inherit,
Hear us when we call.

Flower of chastity the fairest,
Of her lily buds thou bearest,
Snow-white as the robe thou wearest,
Gift from hands divine.

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With thy brow of starry splendour,
With thine eyes so mild and tender,
Mary's client, truth's defender,
To our prayers incline.

Great Apostle, ever claiming
Souls for Jesus—by the naming
Mary and her Son proclaiming
Mysteries of faith.

Still, O Dominic, the preaching
Of those child-like beads is reaching
Child-like hearts, all sweetly teaching
Christ's own life and death.

With these Aves, first and plainest
Of the Church's prayers, thou rainest
Blessings on the earth, and gainest
Souls whom Jesus made.

Loving Father! at thy station
Of seraphic contemplation,
In each hour of dark temptation,
Give thy saving aid.

II. Sound the Mighty Champion's Praises

Sound the mighty champion's praises;
Raise the song for him who came
Charged to tell the Gospel tidings,
Charged to spread the Gospel flame;
Lordly errand:—
Suiting well his lordly name.

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Stainless as a virgin-lily,
Fervent as a flaming brand,
Lo! he flies, still onward speeding,
Flies to do his Lord's command—
Flies to rescue
Captive souls from Satan's hand.

Treading down this world of evil,
To his mighty task he goes:—
Stript of all, he seeks the conflict,
Turns him to Christ's banded foes,
Grace sustaining,
With the fire that inward glows.

Lo! his arms of heavenly temper—
Words and signs of wondrous power,
Prayers of love, and tears of pity:
Whilst his warrior children bore
His commission
Onward still from shore to shore.

Sing we to the Triune Godhead,
Honour, glory, power, and praise;
May He at our Father's pleading
Deign his children's souls to raise,
Cleansed and perfect,
To His reign of endless days. Amen.

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